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All Sermon Issue

FOR this one issue *Church Management* becomes a magazine of preaching. Here will be found the judges' selections from several hundred sermons submitted in contest. Themes are varied. Authors come from all sections. Some of the names will be new to you. Every page is worth reading. In these pages will probably be found the truest index to American preaching available today.

OCTOBER
1933

VOLUME X
NUMBER ONE

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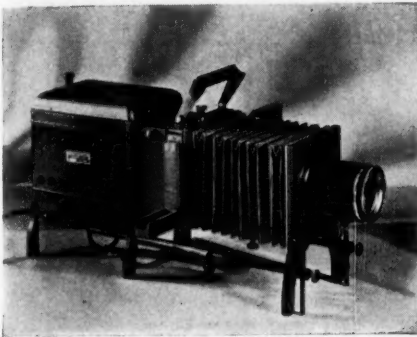
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THE EDITOR'S DRAWER

Faces the Tenth Year

Church Management enters its tenth year with this issue. The editorial hand may have, at times, faltered but it has always persisted; the editorial head may be a little more shiny but there is still hair at the edges. Of one thing we are sure, the journal stands on the threshold of a still greater usefulness.

Just as I write these words three letters are placed on my desk. They confirm this conviction. Robert H. Clarke, pastor of the Union Congregational Church, Peoria, Illinois, writes:

"I have taken *Church Management* since its first issue and you are constantly improving. You will certainly never grow hoary with age, because you are always young with new and serviceable ideas."

Thank you Mr. Clarke. And here Albert Glaspell from Davenport, Iowa.

"It is a fine service you render us in these various contacts . . . Every issue of *Church Management* is of much interest to me . . . The inspiration and intelligence that your efforts convey are very worthy."

And my old friend V. P. Backora is back with another note.

"You certainly gave us a splendid September issue. Adding sermons to the regular material increases the value of *Church Management*."

With friends such as these we enter the tenth year with confidence. Let the hurricane roar.

WILLIAM H. LEACH



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Religious Best Sellers

August, 1933

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(Chicago, Illinois)

Christ and Human Suffering—*Jones*
 Preaching Values in the New Testament
 —*Luccock*
 Treasure House of Living Religions

—*Hume*
 The Power of the Common Place—*Speers*
 Sermons from the Parables—*Chappell*
 The Cure of Souls—*Holman*

Methodist Publishing House

(Richmond, Virginia)

Christ and Human Suffering—*Jones*
 Sermons from the Parables—*Chappell*
 Sermons from Life—*Macartney*
 100,000,000 Guinea Pigs
 Cokesbury Party Book—*Depew*
 Courage That Propels—*Jordan*

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(New York City)

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 Studies in Spiritual Energy—*Fiske*
 Resurrection of the Dead—*Barth*
 The Rule of Faith—*Paterson*
 What Shall We Say of Christ—*Cave*
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 Christ and Human Suffering—*Jones*
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 A World That Cannot Be Shaken—*Tittle*

Religious Book Club

(August Selections)

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 —*McConnachie*
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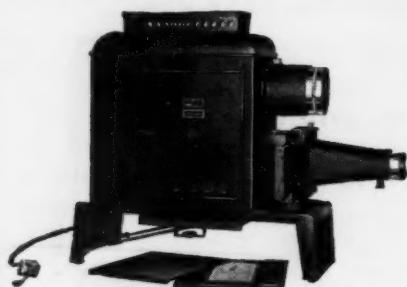
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AND RECORD OF CHRISTIAN WORK

Edited by WILLIAM H. LEACH

VOLUME X

NUMBER 1

OCTOBER, 1933

The Angle Of Repose

By Samuel Macauley Lindsay



To Dr. Lindsay, pastor of the Baptist Church, Brookline, Massachusetts, goes the one hundred dollar prize for the best sermon submitted in the contest. Dr. Lindsay is Scottish born and trained. For the past ten years he has been the pastor of the Brookline church. Previous to that he was the minister of the Hanson Place Baptist Church, Brooklyn, New York.

The Lord will perfect that which concerneth me. Psalm 138: 8.

AFTER the Panama Canal was opened to the world as a highway of commerce, the United States Government was much discouraged by the frequent landslides which closed it. In 1916 a committee of representative engineers was sent to study the topography of the canal and the possibility of permanently removing the cause of the trouble. After carefully studying the problem the engineers reported that further difficulties need not be anticipated, because the troublesome hill from which the landslides came had achieved "the Angle of Repose." When a mountain achieves the angle of repose, it neither troubles life nor is troubled by it. In the majesty of its poise it raises its head in the clouds high above the fretful and fearful children of men.

We all know people who have achieved the Angle of Repose in their lives. They think in serious terms about reality, yet do not succumb to pessimism. They have the common responsibilities of ordinary men, but are not slaves of worry. The irritating elements in life which cause us to fret and fume, never rob them of their self-control. They are not unduly elated by success, nor unduly depressed by failure. As the Rock of Gibraltar stands in the Mediterranean, superior to both storms and calm, so these noble souls stand among the

sens of men as examples of what life should be.

What is the secret of their poise? They have discovered God and made His Will supreme in life. Because of this, they can say with confidence, "The Lord will perfect that which concerneth me."

In 1909 I crossed the Atlantic on the Hesperian. It was the maiden voyage of that beautiful ship and she was baptized in the heaviest seas I have ever seen on the ocean. The weather was so severe that we were five days overdue when we arrived in Boston. During the storm some of the passengers were conquered by fear and created much pessimism by their talk. But the crew did not worry. The expression on their faces was that of faith as they performed their arduous tasks in the heavy weather. One afternoon when in conversation with a deck hand, I said, "Doesn't the storm worry you?" With a merry laugh he replied, "No." "Why should I worry when Captain Barr is on the bridge?" His faith in the Captain excluded from his heart that nervous fear which filled ours.

As the responsibilities of life have rested upon my shoulders since then, I have often been delivered from fear by remembering the sailor's words: "Why should I fear when Captain Barr is on the bridge?" If God is my Father and I am doing His will there is no reason for fear. "The Lord will perfect that which concerneth me."

I. The Lord will perfect my conception of Himself.

We want to know more about God. Our conception of him is limited and we yearn for light. We want a conception of the Infinite which will be satisfactory in the presence of reality.

Two things are necessary if we would know God. First, he must reveal himself to us. Second, we must understand the revelation. Bruno, the first of the mediaeval philosophers, taught that the finite cannot of himself conceive of the Infinite, and that we can only know God in measure as he reveals himself to us. This is most certainly true. It is also true that unless our hearts are pure and our minds alert we will not benefit by the revelation. Jesus said, "Blessed are the pure in heart for they shall see God."

There are three historical interpretations of God—Pagan, Jewish and Christian.

Paganism teaches that God is angry with every one and can only be appeased by sacrifice. In order to placate him continuous sacrifice must be made.

The Jewish conception of the Infinite was a step out of Paganism. Judaism taught that God loves the righteous but is angry with the wicked. This doctrine is found in the law, the prophets and the Psalms. It is true that some saw the light through the shadows, but the

clearer light did not come until the advent of Jesus.

The Christian conception of God is found in the life and teachings of Jesus. He taught his disciples to interpret God in terms of Fatherhood. He told them when praying to say, "Our Father who art in heaven;" when convicted of sin to say, "I will arise and go to my Father and say unto him 'I have sinned'"; when worrying about the necessities of life to say to each other, "Wist ye not that your Heavenly Father knoweth ye have need of these things?" when thinking about the ideal for conduct to say to one another, "Be ye therefore perfect even as your Father in Heaven is perfect"; when they came to die, to say, "Father, into thy hands I commend my spirit." He taught that God loves his children even when they stray from the narrow way. With the authority which comes from absolute certainty he taught that God's love is like the sun which shines on the evil and good and like the rain which falls on the just and the unjust. Paganism taught that God is angry with everyone, Judaism that he is angry with the wicked, Jesus taught that God loves everyone. The greatest religious utterance of all times is found in John 3: 26, "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

There are different ways by which our conception of God is enlarged.

First. By studying the life of Christ. From his attitude to women and children we learn about the gentleness of God. The parables of recovery tell us about the interest of our Heavenly Father in the lost; the healing miracles reveal to us the sympathy of the Infinite; in the cleansing of the Temple market we see the moral indignation of the Almighty. His attitude toward the quarreling disciples on the occasion of the Last Supper shows the patience of God. The story of his death on the Cross reveals the heart of the Eternal. In Jesus we have God expressing himself in understandable terms. No wonder Henry Ward Beecher said, "When I say 'God' I think Jesus."

Second: By personal holiness. This thought lived in the mind of the Psalmist who wrote, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of his salvation."

"Yea, only as the heart is clean
Shall larger vision yet be mine,
For mirrored in the heart is seen
The things divine, the things divine."

Third: Through the varied experiences of life. God reveals himself to us both in the ordinary and the extraordinary experiences of life. Some, like Brother Lawrence, find him in the daily routine and practice the presence of God while working in the kitchen, and in the market. Others, like Job, pass through great trials and in the furnace of affliction hear God speak and learn his will more perfectly. Even as men found Jesus by the lakeside, on the highways, and in the cities and villages, so we may find the Almighty wherever we live.

Fourth: By the testimony of others. We have learned much from the experience of others. Almost every day we turn to the Psalms and seek to learn more of God from the writings of the Hebrew poets. In the circle of our friendships there are men, and women whose testimony has enabled us to know the Eternal more intimately. Recently a husband and wife asked me to come and talk with the nurse who cared for their children. They had learned so much about God from her that they wanted me to share in their blessing.

Fifth: By personal fellowship with God. In one of his prayers George Matheson said, "Whither thou comest in the sunshine or rain I would take Thee into my heart joyfully. Thou art Thyself more than the sunshine; Thou art Thyself compensation for the rain." Like Enoch he walked with God and as a result of this fellowship his knowledge of God was increased. If the Lord is to perfect our conception of himself we must follow the example of Enoch and "Walk with God."

II. The Lord will perfect my character.



MOTION PICTURES AT PARISH FESTIVAL

The Luther Memorial Church, Chicago, has found that motion pictures adds to the appeal of the parish festival. A small charge of five cents per person paid for the pictures and netted eighteen dollars to the receipts.

Benjamin Franklin tells us in his autobiography about his fight for character. He desired to eliminate from his life the habits which were a personal liability and determined to cultivate the virtues which are the component parts of character. Many of us have had the same ambition and we search for the way which leads to life.

If we would be what conscience tells us we ought to be we must come to God and seek his help. He is interested in us and sent his Son to be our Saviour. During his public ministry he communicated to his followers the power which transformed their personalities; bad men became good, selfish men became unselfish and turbulent souls became peaceful. Those who experienced this transformation of character became evangelists of the glad tidings, and the gospel has never been lost. Today it is preached around the world and we are urged to turn to God for salvation.

If we would develop a Christian character we must accept Jesus as our ideal; as our Saviour and as our Lord. He is the eternal picture of the normal life, and the eternal source of spiritual power.

Jesus is the eternal picture of the perfect life. If we would become like him we must live with him, we must read from the gospels every day and seek to visualize his excellencies. This is an old method. The Hebrew poet understood it when he wrote, "I have set the Lord always before me and continually do the things which are pleasing in his sight." The author of the book of Hebrews practiced this method and believed in "looking unto Jesus, the author and finisher of our faith." This is practical psychology and practical religion. We

(Now turn to page 16)

The Unexpected Blow

By Frank Fitt

THE central figure of the message is a man who suffered an unexpected blow of misfortune. He was a law-abiding citizen, in all likelihood a man of earnest and high-minded type, pursuing a purpose which reflected credit on his motives, when the blow hit him suddenly and without warning. It was nothing which he could have foreseen. There were no storm signals in the sky to advise him of what might happen. He was simply the victim of circumstances for which he was not responsible. Moreover, this man accepted his blow in such a remarkable spirit that ultimately he gained far more than he lost. In fact, he has achieved a lasting memory, for his name and the place where he lived are known wherever the New Testament is read.

This man was a Hellenistic Jew named Simon from Cyrene, a city in North Africa which contained a large Jewish colony. As a pious follower of Judaism he had come up to Jerusalem to celebrate the Feast. His lodging-place was outside the walls of the city, a short distance off in the country. On this particular occasion he was on his way into the city to join in the morning prayer at the Temple. And then fate swiftly took him into an experience entirely new and unforeseen. The unexpected blow fell. It happened that this innocent and reputable stranger met, coming out from the city, the procession which was escorting Christ to his place of execution. It must have been a grim and terrifying sight. The last thing that Simon could have desired was to have anything to do with it. One of the frightful ironies of the Roman method of execution was that each victim was compelled to carry his cross to the place where he met his death upon it. Our Lord, enfeebled by fasting and brutal handling, carried his as far as the city gate. At that point, according to tradition, he staggered and fell. There was nothing to do except to transfer the burden to stouter shoulders. The Roman officer in charge, looking around, espied the Jew from North Africa. He seemed strong and sturdy. Quickly the transfer was effected, and in a moment Simon, utterly powerless to resist, was carrying in the direction from which he had just come the heavy cross-beams with their ghastly suggestion. It was not a task he could have desired. It was a task imposed upon him without the slightest

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meaning. It was a burden that he had to accept.

And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross—Mark 15: 21.

The sort of thing that life did for Simon of Cyrene it sometimes does for any of us, perhaps for all of us. By some strange trick of fate something is laid upon us from without, something which makes a vast difference in our whole mode of living and of which we could have had no suspicion beforehand. Against our will we are compelled to carry a heavy load. Our plans are simply scattered to the winds. We may have had in prospect for many years some perfectly justifiable ambition. That has to be given up. Some cherished dream of a happiness to be won on the basis of our earnest efforts has kept us hard at work over a long period of time. That has to be given up. Some purpose was on the point of fulfillment, a purpose which had been before us every day for a considerable proportion of our lives. That, too, has to be given up, for the thing we never imagined could happen has happened. It may be that we must walk down a lonely road now when we thought that someone would be with us. It may be that some crippling disablement of body, some painful disease, has struck us down. Or perhaps the need of those who have some claim upon us, perhaps even their disgrace—surely the worst blow of all!—has increased our responsibilities so that

many of the plans we have worked out for ourselves are now far beyond our reach. Rudely, quickly, unexpectedly, we have been jerked by circumstances from the course we were traveling and set down upon another course. The whole direction of our career is changed. Our scheme of living is smashed to atoms. A crude, heavy cross is laid upon our shoulders. In greater or lesser degree that is the experience of all of us. At the moment when we realize just what has happened to us we may be excused for thinking that the light has gone out of our sky. Undoubtedly Simon of Cyrene felt the darkness and discomfort of the world when the rough hands of the soldiers placed his burden upon him.

Once the unexpected blow has come to us it makes all the difference for our future days as to how we accept it. At first, naturally, we resent it. Why should this happen to us? Why should we have to face this deprivation or endure this pain? But that feeling soon passes, for we have to make our adaptation in a more settled spirit. The next stage is the dangerous stage, for it involves a far-reaching choice. We may grow resigned and dull-spirited, wearing the look of a victim of circumstances, apathetic and self-pitying. Deliberately we may try not to feel things, chloroforming our sensitiveness, going dead inside and becoming machines, as it were. There are some people who condemn themselves to go through life in this mood. It is the defense mechanism which they work out to make their blow endurable.

A much higher level is achieved by those who gather together their courage to dare their problem out. Laughingly they defy their fate and promise themselves to get going on their way as well as ever in a little while. This is a creditable point of view, far more creditable than the defeatist mood. A recent autobiography well illustrates this attitude. A modern soldier of fortune tells a very stirring tale about himself. He is the grandson of an English clergyman and was sent to Eton. He could not stand the quiet life of his native land, settling down to some routine task and enjoying the conventional career of safety and respectability. The lust for adventure was in his blood and he has found it, in peace and war, in ways perilous and profitable, all over the world. In his way this man, not yet

fifty, is a modern buccaneer corresponding to those Elizabethan heroes, sometimes pirates and sometimes admirals, who sailed the seven seas and gave a mixture of glory and disgrace to their native land. This man lost his right hand upon the beach at Gallipoli of which Masfield has written. The Turks started throwing hand grenades with ten second fuses attached. He threw all of them back except the last one. This is the way he puts it in the exciting story of his life. "I promised myself that no man should ever hear me complain of my loss, and that I would learn to shoot with my left, that I would play golf with it, and that I could be instructed to sign my name. After all, I was alive." That is a commendable spirit, and all of us know people who have defied the apparent injustice of life with a smile upon their lips and courage in their hearts.

The finest attitude, however, was that which Simon the Cyrenian developed. The blow that came to him so unexpectedly led on to the greatest experience of his life. At first he saw only a condemned prisoner who had fallen in exhaustion. Then, as he assumed the burden of the heavy cross-pieces, dragging them along the dusty Palestinian road, he noticed how calm the torn and blood-stained face of Christ was, what a look of power and compassion was upon it. Probably Christ spoke to Simon as he trudged along, uttering some word of gratitude. Then Simon watched the Roman soldiers complete their task. He heard the maledictions of the multitude and also the words of faith and forgiveness that came from the central Figure on Golgotha. When he finally went away it must have been with strange feelings in his heart. Nothing is recorded of him except the single verse already quoted. Surely it is not fanciful to suppose that he must have said to himself what the centurion said aloud: "Truly this man was the Son of God" (Mark 16:39). We can almost count on that. Simon did not understand all at once what had happened to him. Later he did understand. He knew that he had helped Christ to carry His cross. The grimmest, most unpleasant experience of his life became the most sanctifying memory of his life. In the strange ups and downs, as we trace back the yesterdays of our lives, we can find some that enable us to understand the discovery that came to Simon.

Some dozen years ago the newspapers of the country carried the story of a family tragedy. A prominent business man in one of the largest cities of our country gave a small dinner party in his home attended by several friends as well as by his four children. Olives were served at the meal. Through some terrible mistake those olives were poisonous. All were taken ill; and several

members of the dinner party passed away, including the children. The whole community was horror stricken over what had happened, at the thought of that business man and his wife, outstanding in community service and church affiliation, who had suffered such a blow. Within a short time after the funeral the business man was in Washington making sure that our national government worked out some legislation dealing with the sale of food stuffs which would make it impossible that any other family in the future would be so smitten. Within a year this man and his wife presented to the community in which they live a hospital for children, among the best equipped of its kind. It was thus that they sanctified their tragedy. To this day, Sunday after Sunday, this bereaved father and mother, still in the very prime of life, give the effective testimony of their faith by their presence in their church. No one can enter their home without feeling himself to be on holy ground when he remembers what has happened. We cannot reason out our tragedies. We have to live them out in faith.

There is one small clue of immense significance in that single verse in which reference is made to Simon of Cyrene. Just as a tiny key can unlock a large door so a few words hidden away in a sentence can unfold a very significant story. Simon is referred to as "the father of Alexander and Rufus". Why were these two sons mentioned? The Gospel of Mark was not completed until about forty years after that day when Simon the Cyrenian helped Christ to carry the cross. Why was he identified as "the father of Alexander and Rufus"? Only one explanation seems likely. Alexander and Rufus, little boys probably when that unexpected burden came to their father, had become men of power and meaning in the Christian fellowship. Fifteen years before the Gospel of Mark was completed Paul, staying for a time in Corinth, wrote his Epistle to the Romans. In it he includes these words: "Salute Rufus, chosen in the Lord, and his mother" (Romans 16:13). We cannot be certain; but it seems likely that he was referring to the widow and the son of Simon of Cyrene. Sometimes the meaning of our agony is not disclosed until the next generation has come on the scene. In this instance it would seem as if that Jew from North Africa, who had been picked out from the crowd so unexpectedly for such an unhappy task, had, through that task, found a blessing that meant everything to his whole household, particularly his two sons, in after years. We cannot afford to think of ourselves within the limits of our own lives. We have to measure our experience in terms of those who came be-

fore us and those who will continue after us.

This very important truth of the meaning of the generations one to another was brought before me very forcibly not long ago. I sent a note of assurance to a friend who, I knew, had been, and indeed still is, in a difficult place. It was the sort of message which was calculated to let him know that others beside himself had some appreciation of the ordeal through which he was passing. He sent back a reply, agreeing that ultimately things would shape themselves, but he added the fervent hope that his children would not have to pass through what he had had to pass through. The chances are that they will not; and the reason why they will not be called upon is that he has been called upon. If the lessons of what he has suffered can be worked out it will mean untold benefit to the generation immediately following. We have to look at the unexpected blows of life over the long measurement of the years. "The father of Alexander and Rufus".

Probably no group of people in all history had to face such appalling handicaps in establishing themselves as the Christians of the first century. Outwardly there was little in their favor and very much against them. Inwardly they were possessed by a tremendous sense of mission and an absolute assurance that they could express the answer to the main questions demanded by life. Carried forward in the impetuous rush of their joyous confidence they provided the demonstration that convinced. That demonstration is always heeded and at no time more than the present. The contagion of that confidence can sweep forward with very marked effect, restoring morale, rebuilding broken hopes, readjusting shattered lives. At this very hour, in all probability, that is precisely what it is doing, for, the ways of human nature being what they are, many have to wait for the troubling of the waters before they find their healing power. Sometimes, when the unexpected blow comes, after the first few moments of shock and dismay, we learn to see further, to feel more intensely, and, much to our own surprise, perhaps, to appreciate as we did not before the meaning of our gospel.

Science is a good piece of furniture for a man to have in an upper chamber, provided he has common-sense on the ground floor.—O. W. Holmes.

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Today, let us rise and go to our work. Tomorrow, we shall rise and go to our reward.—Richard Fuller.

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My mind, aspire to higher things: Grow rich in that which never taketh rust. —Sir Philip Sidney.

"We Must Share"

By Arthur E. Cowley

This is a day of good tidings and we held our peace. II Kings 7: 9.

SMITTEN by a sense of shame four privileged men made this confession. Samaria was besieged by the Syrians. Hunger, starvation and death threatened all. Outside the city, fed by loyal friends within, lived these lepers. But war makes no distinction between the weak and the strong, the innocent and the guilty, and so the burden of those already suffering was increased. The lepers' line of communication was broken, their base of supplies cut off. In desperation they decided to gamble their lives by surrendering to the enemy. They preferred sudden death at their hands rather than a lingering one by starvation.

What a surprise was in store for them. How often our worst fears never come true! The Syrian camp was deserted. Hurriedly in the night they must have gone for they left behind them their tents, food, jewelry and costly garments. Some strange fear in the darkness had caused them to become panic-stricken. With what joy the lepers pounced upon the food and ate until full. Then they began to gather up provisions, gold and silver and garments to hide and hoard for the future. At last, just when they seemed to have reached the end of the rope, fate seemed to have smiled upon them. Now they would be happy and contented.

But after all this was done happiness was still a stranger. Once they had thought that such conditions were bound to bring peace and satisfaction. As they sat there well-fed and the future assured, they heard a voice within. They saw a vision of other hungry people, of little children crying for bread, of women fearing lest the enemy at last break through and kill their men. The lepers felt that they could not possibly go on without sharing their good fortune with others. Said one to another, "This is a day of good tidings and we held our peace." What these men discovered the whole world has rediscovered during these sobering days of depression. With chastened spirits all of us are beginning to see that no individual, class, nation or race can find peace and satisfaction alone. We are destined to be brothers, to share our privileges with all. Let us see the basis of this fundamental need of sharing in life.

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I We Must Share Because of What We Are

Not because we ought to, but because we must if we are to be true to the best and highest in human nature. Sharing is native to the human heart. No committee waited upon these lepers demanding a distribution of their new-found riches. No external authority threatened direct action if they refused to recognize the rights of others. From within a kind of categorical imperative spoke and said, "You must share." It is so easy to slander human nature, to blame it for all great evils like war, robbery, murder and slavery of all kinds. Such is human nature, we say. While we know human nature possesses tremendous capacity for evil, it also has unlimited potentialities for good. Let us not forget the lovelier and nobler side of the story. Human nature is also seen in the doctor giving his life to fight infection, the explorer risking his all to add to human knowledge, the scientist burning his life out in the pursuit of truth, and the sailor stepping aside that others might live. Washington at Valley Forge, Lindbergh over the Atlantic, Spinoza grinding his lenses rather than sell his intellectual freedom, Noguchi dying in West Africa to make life safer, these, too, represent human nature. The evils of the past are not due nearly as much to the depravity of human nature as they are to the fact that our appeals have so frequently been made to the anti-social impulses of man.

An acquisitive society has stressed rugged individualism and possession rather than sharing.

Even in nature and among savages Kropotkin showed the large place assumed by mutual aid and cooperation. The jungle-theory of life is neither true nor adequate. Human nature at its best seeks to share. The Christian faith dares to believe that its hope of transforming life from a battleground to a brotherhood is based upon human nature at its highest. While we hear much about a perverted self-expression, let us seek the expression of these finer tendencies in man. To deny them self-realization means to defeat ourselves of the very fulness of life we crave. Mental conflict and unhappiness come to many because they have stifled the godliness within them.

How truly Jesus spoke when he said, "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." Man lives by self-respect, by conscience, by fellowship with others and by sacrifice for others. He is just as much a sharing animal as a fighting one. Again the Master speaks: "The kingdom of God is within you." Man has been described as the only animal that blushes. It is this saving sense of shame that makes him say, "This is a day of good tidings and we held our peace." "Now are we the sons of God," says John. Because this is true we must live the shared-life, for God is the great sharer of life's riches. Some day we shall stimulate the desire to share instead of the competitive tendency and build a true and beautiful world.

Just after the "Titanic" went to its watery grave two significant cartoons appeared in the newspapers. One showed the great floating-palace with the ugly wound in its side made by the iceberg. Underneath were the words, "The strength of nature and the weakness of man." It seemed like a cynical taunt of physical forces that smiled as they smashed man's boasted unsinkable ship. The other cartoon showed the same sinking ship but with this difference. On the deck could be seen men stepping aside and putting women and children into the boats. They were thrusting aside self-survival, the so-called first law of life. And beneath that picture were the words, "The strength of man and the weakness of nature." Here man was flinging back

his challenge to nature and saying that there was in him some things that she was unable to touch, riches of personality that neither time nor tide can crush.

It would be easy to show that we cannot exist in the modern complex civilization without cooperation. When we lived on isolated farms we had our own wells and did not need to worry about the neighbor's well. Now the public water works is our well and we cannot have pure water unless all have it. When men had their money in the house, they did not worry about the safety of the money of others. Now their money cannot be safe in the bank unless everybody's is secure. To have healthy children, the children of the community with whom they attend school and play must be healthy. Our modern comforts come to us because all the world has shared with us. The telephone, we are told, is made possible through Japanese silk, Indian mica, Malay rubber, Irish flax, Russian platinum, Egyptian cotton and South African gold. The electric light represents Greenland, India, China, Spain, East Indies, and Brazil. The modern radio is made possible through material which has travelled to us from all over the world, at least a distance of over a quarter of a million miles. But we are not now discussing survival or the enjoyment of life's luxuries but the enrichment and expanding of our own personalities. There can be no inner peace without sharing. Hear the Mayo brothers of Rochester, Minnesota, as they make their gift of two million dollars to the University, "We never regarded this money as ours. It came from the people, and we believe that it should go back to the people. That was our father's attitude in life." These men know that the heart that will not share is doomed to a barren, fruitless existence like the Dead Sea. Because of what we are, because we belong to God, because we are made to be brothers, we must share. Listen to Livingstone: "Don't talk about my sacrifices." He had found the joy of sharing.

It still remains true that "It is more blessed to give than to receive." No matter what it does to the one who receives the gift, it always blesses the giver. It broadens his sympathy, enlarges his vision and expands his capacity for the enjoyment of life. And the opposite is true of the unshared life. It brings doom to all concerned. The needy suffer because of neglect and the giver who refuses is hardened by the very refusal.

II. The Desire to Share is the Basis of All Worthy Service

This is true of evangelism. There can be no normal Christian experience that does not seek expression in a desire to share our experience with others.

To men besieged by fear and doubt, to those who need the Living Bread upon which our souls are fed, we must pass on the message. Our dumb lips are often the cause of our dying loyalties. Perhaps we are lean of soul ourselves because we have not made the most of Christ and so lack a vital religious experience to stimulate us. If Christ means little to us, we shall not be greatly concerned to introduce others to him. Or perhaps we lack imagination to visualize the tragic need, the soul-hunger of those with whom we come in contact day by day. Whatever may be the cause many of us can say with the lepers of old, "This is a day of good tidings and we held our peace." It was inactivity in a prison cell that dimmed the faith of the lion-hearted John the Baptist until he wondered whether Jesus was the Christ or not. Half of our spiritual ills could be cured, half of our doubts conquered, if we would but share the good tidings with others.

And what is true of evangelism is true of the great Missionary enterprise. One of the greatest of living missionaries, Stanley Jones, knows how true this is. With passionate pleading he reminds us that the motive of missions is not imperialism of any kind whether it be denominational, economic, political, or racial. The supreme basis of missions is just this passion to share Christ with a needy world. Not to believe in this great Christian enterprise is to confess our own limited vision, our own spiritual poverty, our own poor appropriation of all that Christ means. A striking word was spoken by a leader of bygone days when he said that the church which was not evangelistic would soon not be evangelical and the church which was not a missionary church would soon be a missing church.

The early followers of Christ found it impossible not to share Him with others. It was the realization that Christ had something that all needed. Hear them speak as they risk their lives for their testimony, "For we cannot but speak the things which we saw and heard." They had not a theory to spin but an experience to share and the survival and growth of that experience demanded expression. They saw a world dominated by the wrong conception of God, by a false estimate of man and an inadequate view of salvation. Nothing could quench this passion to share with the entire world the glorious good tidings they knew. This fundamental purpose of missions stands untouched today for still Christ's followers know that He has something that every soul needs, without which its fulness of life never can be realized. Plainly was this set forth in the message of the Jerusalem Conference.

Surely the church was born for such a day as this. For centuries its prophets

have preached what we know now is true as we look out upon the tragic experience of the last quarter of a century, what every man's experience confirms, namely, we cannot live unto ourselves. No individual or nation can isolate itself in a sea of trouble for ultimately we rise and fall together.

With its good tidings let it speak out. In the Christian gospel there is light and healing for all the ills of life, there is that very fulness of life that all humanity seeks.

Bishop McConnell tells of a young married couple who in the early days of the settlement of the West went to serve as missionaries in those rough frontier towns. History tells of how very low the ideals sank in such sections. Bravely this man and wife worked, organizing a church and Sunday school. Gradually through their influence the moral tone of the community was lifted. One day the husband passed on and the wife stayed at her post, honoring his memory by keeping up the work. People wondered at the secret of these two strong, beautiful lives. After a while the wife died and was buried in the little frontier town where she and her companion had so faithfully labored. As the neighbors gathered up the belongings to send back east, they found the wedding ring. Inscribed on the inside they read these words, "Each for the other and all for God." This was the secret of their great ministry. This alone can be the secret of all successful living. With each for the other and all for God as our motive the city of God, for which men have dreamed and died, can be built here on earth.

THOU WILT NOT FAIL

Thou values shrink and markets fail,
Thou gold depart and business rot,
Thou work decline and cheeks grow pale,
Thou lonely prayer be our lot—
Undying Christ, be Thou our ALL!
Thou wilt not fail—we shall not fail.

Thou leaders change and parties die,
Thou budget-balance men ignore,
Thou tariff's walls rise e'er so high,
Thou liquor's torrents flow once more—
Unchanging One, be Thou our ALL!
Thou wilt not fail—we shall not fail.

Thou Pacts are scrapped and Leagues depart,
Thou nations rise thru pagan rage,
Thou battle planes shade field and mart,
Thou cruel war our thoughts engage—
Almighty Christ, be Thou our ALL!
Thou canst not fail—ne'er shall we fail.

Thou Antichrist should raise his head,
Thou through his reign men's faith should fail,
Thou persecutions run blood-red,
Thou Christless hearts should fear and quail—
All-conquering Christ, Thou art our ALL!

Thou wilt not fail—we shall not fail.
By George G. Williams, in *The European Harvest Field*.

The City Of Many Gates

By Walter R. Cremeans

On the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. Revelation 21: 13.

THE human imagination reaches its most sublime heights in the twenty-first chapter of the Book of the Revelation of St. John the Divine. Here is the most magnificent conception of the City of God in literature. Many have conceived of ideal cities but neither Plato's "Republic" nor More's "Utopia" nor any other so stirs the imagination and lifts the human soul as this conception of the New Jerusalem. Two words for "new" are used in the New Testament. One refers to things that have not existed before, made of new materials and from new designs. The other refers to the renovation or making over of something already in existence. The latter word is used to describe the New Jerusalem. The New Jerusalem is new because its inhabitants, its laws, its relationships are made over and made right. Dr. Milligan has reminded us that the New Jerusalem is a figure not of a place but of a people. It is the "Bride of the Lamb." It is therefore a picture of the true followers of Jesus Christ. It is a vivid description of the society of the redeemed where people live and think and act as they are impelled by the motives of Christ and their characters are shaped and formed by Him. The New Jerusalem is to be found in its essentials when people are truly Christlike in their relations to God and to one another.

This City is also an echo of Old Testament prophecy. John evidently has in mind the city which Ezekiel had seen in vision many years before and he now sees it coming nearer to realization than ever before. It is also clear from the description given that while the pattern of the City is given from God and comes out of heaven its place of realization is among the peoples of the earth. It is a new heaven and a new earth.

Let us note some of the characteristics of the life of the people of God as described in this City. Here God is sovereign. God himself is with them; He is their comforter; He wipes all tears from their eyes; takes away the fear of death and causes them to feel perfect safety and perfect confidence because He rules. Also we note that the Lamb is the light of the city. Everything is done in the light of Jesus. Through Him

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the people know what to do and how to do it. They need not fear what may come because He lights their pathway and assures them of guidance. There is no need of sun or moon or stars. There is no night. All darkness is dispelled and the light of Jesus makes the way clear to all. We also note another feature of the City and that is the Christlike character of its citizens. They have been redeemed and their garments have been cleansed. There is no taint of sin upon them and nothing which smacks of evil is permitted to enter.

We note also the accessibility of this City. In spite of the exclusive character of its inhabitants it is the most accessible City ever described. It is open on every side. Great cities of the past have been located with their defense and not their accessibility in view. They have been placed at the end of narrow harbors with mountains round them to keep people out. But the City of the New Jerusalem has gates open on every side. Its portals are wide and they summon people from the north and from the south, from the east and from the west.

No more cosmopolitan city was ever conceived than this. There were three gates beckoning people from the east to come in. There was a place for the oriental in this city; a place for the mystical mind and the dreamy philosopher; a place for the man who spends only a short time gaining material things and many hours dreaming about spiritual things. There were three gates on the north, toward the hard, practical life; for the man who lives in those por-

tions of the earth where there is little time for dreaming and much necessity for hard work; who must toil long hours to make a niggardly earth yield him a living, which makes him a man whose thoughts are keen and reverent but practical and to the point. On the south were three gates open to the people who live in lands of sunshine; where the earth is luxuriant and where it is easy to be lazy and careless. Here are the people of strong passions, of soft voices, of romantic minds; whose loyalties are eternal and whose enmities are keen. On the west were three gates inviting the pioneer and the man with an inward urge for the new and untried. There is a place for the man of hustle and hurry whose mind is centered on material things, on inventions and industries and commerce. There is a place for the man who sees and thinks much about material things and generally forgets the mystical, the beautiful and the spiritual.

This City is seeking to bring together the people of the four corners of the earth with their divergent points of view and characteristics. It aims to weld them together into a new City with these characteristics renovated and reshaped in accordance with the description of the New Jerusalem. It is the task of the church to bring into realization this City and to cause the people of God to exhibit the qualities that John sees in the New Jerusalem. To many it is an overwhelming and impossible task. They throw up their hands in helplessness and say that the church can never reach such a goal and that the only possible way to realize it is through some divine cataclysm whereby the supernatural forces of God shall bring about the revolution which would be necessary in order to reach such a goal.

Whatever may be the intention of God as to such plans it is undoubtedly the duty of Christians to keep this goal in mind and work together under the leadership of Jesus Christ toward this end so devoutly desired. We note three things especially that must be kept uppermost in our thoughts and plans.

The first is world relationships.

We have entered enthusiastically into the program of the modern Foreign Mission enterprise. We rallied with zeal to the slogan, "the evangelization of the world in this generation," and the choicest youth of our colleges responded with their lives. They have gone to the utter-

most parts of the earth carrying a gospel that has been interpreted by them in terms of evangelism, education, healing and agriculture. A generation of Christians has been raised up in the mission fields of the world. They have taken the missionaries from whom they have learned about Christ as fair samples of what a Christian civilization would produce and they have thought that nothing could be better for themselves and their countries than Christianity. But now they are reading and traveling and thinking and they are discovering that the Christianity of the west has produced other things besides the fine Christian characters of the missionaries we have sent to them. We are seeing today many of these people in revolt against what they regard as the evils of our civilization and we are awakening to the fact that we have been asking the nations of the world to come into the City of God by the western gate. Shall we insist that to become Christian they must accept our western Christianity or shall we frankly admit the many weaknesses of our western Christianity and urge them to accept Christ only? By accepting Christ they may find some better ways of expressing Him through eastern minds and eastern ideas than we have found in the west. It may be that we shall learn new things about Christ if we urge the people of the east to go into the City of God through the eastern gate. E. Stanley Jones in "The Christ of the Indian Road" tells us how India has identified Christ and western Christianity. Now they are beginning to see Christ as a Savior of India. He is no longer a westerner but is being naturalized along the Indian road and they are beginning to think of God as Christ reveals him. Surely we must learn in our day that if there is to be a new heaven and a new earth and the New Jerusalem is to be realized, its inhabitants must come from all the world. They must come through their own gates and we cannot force them all to come in through the western gate.

Our second task in the realization of the City of God is the national one.

America is the laboratory of free Christianity. Following the Reformation came the opening up of America and those who sought to worship God as free Christians were given their chance in the new world. A vast territory was opened up and asylum offered to the persecuted of all nations, races and creeds. Here was a chance to show that Christianity is bigger than race or national tradition. Through the years we have been welcoming to our shores all who would come and we dared to think that America was a melting-pot where a new race with new ideas and new loves and hopes would be produced. That ideal has not been realized.

Perhaps we shall have to give up the melting-pot idea altogether and discover that the people of America ought to be like the people of the New Jerusalem. Is it possible for these divergent races and nationalities and religions to enter into a new America through their own gates? We shall learn undoubtedly that an Englishman, a German, an Italian, a Russian, a Chinese or an African may be a good American and a good Christian and still retain his color and his ancestry.

Here is the supreme task of Christianity in America. Are we who call ourselves Christians really Christian enough to recognize the good in every race under the sun? Can we have a Christianity that is broad enough and at the same time virile enough to leaven this human mass from the ends of the earth so that it shall have the characteristics of the City of God? Do we dare have the faith to believe that our America can be made like the New Jerusalem where God is the sovereign, where Jesus Christ is supreme and where Christian character prevails? Only when we strive deliberately for such an end can we hope to call ourselves Christian.

"I got all kinds o' neighbors where I'm living by the crick—
Some Yankees and a Polock and the Dutch is pretty thick,
And there's seventeen Norwegians that haul milk along the road,
An' the Irish, some; an' others I ain't figgered where they growed.
I'm proud that I'm a Yankee, and Pete's proud that he is Dutch,
But the lingo makes no differ, an' the creeds don't matter much,
Fer we're going to pull together—Yank and Swede an' Mick and Finn—
Till we've sowed a crop of brotherhood, and brought the harvest in."

The third task is that of faith relationships.

The City of God is the body of Christian believers. Yet no large body of Christian believers is today manifesting very definitely the characteristics of the citizens of the New Jerusalem. Our denominational gatherings, which are supposed to be groups of devout and pious Christians, have become political cockpits. The politics of some of our great national religious gatherings put to shame the most elaborate schemes of the old-line political parties. Men who are really devout in their own personal lives, under the excitement of crowds and tense moments say things about their brethren that can hardly by any stretch of the imagination be called Christian. In order to keep the denomination together and prevent disruptions we resort to the most absurd compromises. Many religious papers which were originally designed as aids and inspirers of Christian thinking and devout liv-

ing have become sheets of slander and vituperation. Pastors and churches of the same denomination are often divided into warring groups of conservative and liberal.

Is it not time for us to stop and see the absurdity of such a situation? Is it not possible for us to find the good in each other, to unite in the great cause of Christ, to sound anew the evangelistic and redemptive note? If we can do this we will discover that it is possible for one man to enter the City by the Liberal gate and another by the Conservative gate. We will discover that we must be liberal enough to accept all new truth that is received from any source and conservative enough to hold fast all the old that is really true. Happily the clouds seem to be lifting and our churches appear to be beginning to realize that we can accept our fellow Christians as Christians even if they do look at some things differently. When Christ is lifted up He will draw all men, all types and minds, to Him.

There are some who would tell us that all must enter into the City by the gate of sudden conversion, forgetting about Timothy. There are others who are so interested in the entrance through training and education that they have forgotten the sudden change in the life of Paul. There are some who are so interested in reclaiming life in the Bowery that they forget that Christ may be found in the scholar's study. There are some who are so interested in the intellectual side of religion that they forget that Jesus appeals to the poor, the ignorant and the outcast. There are many gates into the City and no one should be forced to go around the City in order to get in at our gate.

But Jesus speaks of the narrow gate. Can it be possible that we have missed the point altogether and that the gate into the City is a narrow one? Yes, the gate is narrow. "I am the way," said Jesus, "no one cometh to the Father but by Me." So after all there is only one way into the City and that way is through Christ. Perhaps we are mixing our figures somewhat. There is only one type of character inside the City. That is the Christlike character. No one can get in without it. But there are many ways of being Christlike. The brown man, the black man, the white man, may each be Christlike. The man of conservative mind and the man of liberal mind may be Christlike. The way into the City is also broad. John ends the story of his Revelation on a high note. "Whosoever will may come." Only a City of many gates could make such a sweeping offer and only a man of Christlike character may enter any one of these gates.

The Irony Of Calumny

By Orva Lee Ice

He saved others; Himself He cannot save.

THERE is often a certain subtle irony in calumny; a certain element in it that defeats its purpose. Acrid slanders often carry an overtone of praise. Things hurled to destroy often aid in building. It seems that vilification proves a poor weapon to use.

Mrs. Cyrus W. Field, bored to distraction by her husband's constant planning and talking about the cable he later successfully laid across the Atlantic, is reported to have said in a moment of temper: "Cyrus Field, I'm tired of it. I wish that old cable of yours was at the bottom of the Atlantic Ocean." "Why, Wife, that's just where I want it," laconically replied her husband.

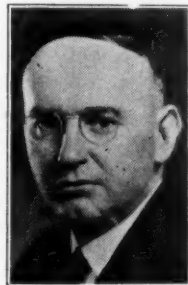
"Quakers," and "Methodists," are tags pinned on those respective organizations by their contemporaries by which they have gone out "conquering and to conquer." The cross itself, an instrument of ignominy and shame, has all but conquered, and, by the grace of God, is destined to conquer the world. God causes the wrath of man to praise Him. "This man receiveth sinners," hurled at the man of Nazareth as an epithet of disgrace, has gone out to the ends of the earth as one of Christ's most complimentary testimonies. Every son of man who has come to know Him can praise His name with these same words: "This man receiveth sinners! Indeed He does. I know it for He has received me."

So with the text: "He saved others; Himself He cannot save." Hurled in His teeth by His enemies to defame Him, it stands everlastingly as one of His greatest praises. Intended to incur the hatred of men, lo! It has won for Him the gratitude of the world. Sneeringly spoken to bury His influence on Golgotha, the place of the skull, it has served this long time to lift Him up "high amid the waiting throng." Down from Calvary it has come until "we have heard the joyful sound, 'Jesus saves, Jesus saves.'"

Now, while the calumny, "He saved others," does not at all insult us nor our Savior, are we quite as ready to own that the rest of this slur has also its overtone of praise, and is as complimentary and true? "Himself He cannot save." Could Jesus have saved Himself?

In a sense this is true. Jesus could not save Himself. I know our sense of

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loyalty bristles and says: "Of course He could. Jesus could save Himself. He could do anything." We love to think that greatness consists in one's being able to do as one pleases. At second thought, how naive it sounds; like some kindergarten argument as to the power of a championed hero. But, Jesus could not save Himself. Even so, that far, the slander eats itself up in praise. It is true: "Himself He cannot save."

We do not diminish the power of Jesus. We do not disparage His strength. Whatsoever is taken from His might is added to His glory. We say then, the Christ may have had the power to save Himself, but the motive, never! Such was as foreign to Jesus as sin itself. The Lord was pure unselfishness.

Vision a man having a fortune, millions in gold, possessions untold, and never spending a cent on himself; or, "having the gift of prophecy and understanding all mysteries and all knowledge," or, having "all faith so that" he "could remove mountains," never using any of it all to call attention to himself. Such unselfishness seems yet unborn, unearthly. But such unselfishness found its incarnation in Jesus. All power in heaven and earth he confesses to be His, and yet never once did He use it to parade Himself; to get gain for Himself. What man of us having power does not capitalize it? What man of us having power to turn stones into bread would not forthwith start a bakery and commercialize our gift, turning it into selfish gain?

Not only did Jesus not turn His power into selfish gain, but never once did He use it even in defense of Himself. Half

our worries come from defending ourselves, saving ourselves from mortification. Some imaginary slight, or petty offense we feel must be resented. We must have our tribute. We must use our powers to make people think well of us. Is not half our anger mere personal resentment at some private wrong? Consider then that Jesus never spent any of His powers running down some slander. He was a "Winebibber." He was a "Glutton." He ate with publicans and sinners. He had a devil. He was ill-born. But He spent no time justifying Himself. Even to His own murderers He could say: "Father, forgive them."

The power He had to save Himself, but "Himself He cannot save."

In yet another, and perhaps a greater sense, this calumny is as false as the blackest lie. Jesus not only could have saved Himself, He did save Himself. By the sacrifice of Himself, He everlastingly set forth the truth of His own principle: "Whosoever will save his life will lose it; and whosoever will lose his life . . . will find it." (Matthew 16:25). He made that logic live. He made that word flesh. By giving His life, Jesus saved Himself for all eternity. He lives today because He saved Himself by giving Himself.

We see that worked out in the common experiences of life. The captain who saves himself and returns after his ship has gone down with all on board, is dead while he liveth. By saving himself, he lost his life. His perfidy follows him like a scourge. Nobile, returning from the icy wastes after leaving his comrade to freeze to death in a frozen grave, knew something of this. The deserter who returns having saved himself from shot and shell faces the firing squads of his friends every day and lives a living death. He lost his life by saving it.

It is the kernel of corn all over again. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (John 12:24). It is the law of life: saving life by giving life. It is the law of seed-time and harvest. It is the law of my own being. I must say now and every day to myself: "If you are not to abide alone, if you are not to lose your life, you must give it."

It is the testimony of all great souls. They gave their lives and yet live on. They being dead yet speak. Socrates, Huss and Jerome, Livingstone, Nathan

Hale, Lincoln who died in their causes, and Moses, Augustin, Luther, Nightingale, Washington who gave their lives a living sacrifice for truths, all these being dead yet speak.

"He saved others; Himself He cannot save."

The men who said that we do not know. They are gone. Their identity is lost for all time. The calumny, like the cross, goes on as a text and symbol for life. Their words still live. But their words still live because He lives. He who died lives on. They who lived and railed on Him are dead. Their railery is also dead. Its overtone of praise lives on in its stead. It rolls on throughout the whole world "from Greenland's icy mountains to India's coral strand," and throughout all time till every knee shall bow and every tongue confess that Jesus is the Christ.

This lesson magnifies my selfishness. It lays me bare. I see Him staying on the cross, and not coming down to save Himself, though He might, and yet by staying there actually coming down and walking the world, living forever, saving His life by losing it.

He stayed by His cross. He lives forever. I must stay by my cross if I am to live forever. "Hier stehe ich. Ich kann nicht anders." So help me God.

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

The Angle of Repose

(Continued from page 8)

must live with Christ if we would become like Christ.

Two boys were on their way to school one wintry morning when they decided to walk across a field and seek who could make the straightest track through the snow. When they had crossed the field one found that he had made a very crooked trail and that the other had walked almost on a straight line. Turning to his chum he said, "Tell me how you did it." His companion answered, "When I started off I fixed my eyes on this tree and I never took them off it until I arrived at it." The other responded, "That explains it. All the way across I was looking at my own feet or at yours." If we would be Christlike we must practice looking unto Jesus. As we live with him we will be transformed into his likeness and be able to say, "The Lord will perfect that which concerneth me."

Jesus is the eternal source of spiritual power. This is the testimony of experience. "He is able to save to the uttermost all those who have come unto God by him." We need power to conquer

slothfulness, selfishness, and sinfulness. This power is available for all in Christ Jesus. If we wish to become Christlike let us recognize that the power of Christ can be communicated to us. How can we get it? We must find him. Where is he? He is at your side now. If you will bow in his presence and pray, saying, "Lord Jesus, save me," you will experience this power. We do not know how it is communicated but we know that the Christ of God imparts to us of his spirit and we are saved by him.

Christianity is verified by experience. Through faith in him we are saved from sin and are transformed unto his likeness. We find in Christ the ideal and the power to achieve it when we are trusting in him we can say with humility, "The Lord will perfect that which concerneth me."

III. The Lord will perfect my work.

The Christian life is purposeful. We have been called into the service of the Lord to fulfill the purpose of the Eternal in our generation. Our daily work ceases to be drudgery when we relate it to the will of God and his Kingdom.

Jesus had a definite mission in life. He came to establish the kingdom of God upon the earth. He was crucified before his work was perfected but he never lost confidence in the triumph of the ideal. It is our duty to perfect the work he began. He laid the foundation for the Kingdom and expects us to co-operate with him until the will of God is done on earth as in heaven.

Sometimes the spirit of hopelessness conquers us. Our energy and our time is limited and we feel that we can accomplish nothing. When discouraged, let us remember we are workers together with God, then we will regain our courage and be able to say with confidence, "The Lord will perfect that which concerneth me."

George Washington died before his work was finished but God raised up others to build the new republic. Abraham Lincoln was assassinated when his wisdom was most needed by the bleeding country but God raised up others to complete the work of emancipation and weld together the broken nation. David Livingstone saw Africa as the open sore of the world. He died before the church awakened to its responsibility to the Africans but other prophets took his place and continue to shout the Macedonian call.

If our work is part of the will of God our work will be perfected. The road may be long and the sun may be hot but somewhere on the highway we will meet our Lord who awaits his servants with palms of victory in his hand.

"On the far reef, the breakers
Recoil in shattered foam,
While still the sea behind them,
Urges its forces home.

Its song of triumph surges,
O'er all the thundrous din,
The wave may break in failure,
But the tide is sure to win."

The world has lost the angle of repose. Even as the cutting of the Panama Canal unsettled a mountain so the changes of the past decade have interfered with the established habits of nations and robbed them of the pose they formerly possessed. Nations which once impressed us by their quiet confidence and strength are now fretful and suspicious. Some may need a stabilized national currency but all most certainly need a stabilized balance of soul.

If those who lack this balance of soul are to regain it there must be a turning to God and a surrender to his will. Augustine spoke truth when he said, "Thou hast made us for thyself and we never can rest until we rest in thee." When we forget the Eternal we become self-centered and our ambitions make us enemies of the social order. Our acquisitive desires become dominant and in the revel of selfishness we lose both perspective and poise. The loving Spirit of our Heavenly Father is ever calling us back to himself, pleading with us to put his will first in life. When we do so we will gain the angle of repose and, like the unknown author of the Psalm, we will be able to say, "The Lord will perfect that which concerneth me."

SAVED TO AND FOR SOMETHING

Life is not negative, but positive; and it is of no value to be saved from something unless we are saved to and for something. In fact, it might otherwise happen that "the last state . . . is worse than the first." A family rejoiced that a young man was saved from death in the War, but the results of the War upon his nerves caused his suicide soon after his return; his being saved from death in Flanders was perforce not something to rejoice over, except very temporarily, since he was not saved to a strong and healthy life. A man was saved from an illness that threatened to prove fatal and he thanked God; furthermore he asked: "Why was I saved and to what purpose?" and he found his answer in the other prepositions and dedicated his life to church service and civic duty. Heaven joined with him in rejoicing over his being saved from because he was saved to and for.

George Roberts in *The Heart of Words*; The Macmillan Company.

A Generation Playing At Life

By John Marvin Rast

But whereunto shall I liken this generation? It is like unto children sitting in the market places, who call unto their fellows and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn. For John came neither eating nor drinking, and they say, He hath a demon. The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works. Matthew 11: 16-19.

SIR JAMES JEANS in his book, "The Stars in Their Courses," reminds us that the inhabitants of the earth have a piece of good fortune which ordinarily they think little about; namely, that our earth is surrounded by a transparent atmosphere. If, for instance, he says, we lived on the planet Venus or the planet Jupiter we should find that the atmosphere is made up of such thick clouds that we should know nothing of the beauty of the night sky. Think what a glorious vision would be ours, if, while dwelling on such a planet, the clouds should suddenly lift and we should be privileged to behold the sun or the panorama of the stars. We live on this earth ordinarily thinking little of another piece of good fortune which is ours, that of having a transparent spiritual atmosphere. We have become, quite accustomed to Jesus and the light of hope he sheds on our way. There was a day when he burst suddenly and gloriously upon the vision of men; and happily for us the light of his life and doctrine shines with increasing splendor upon our path. If we had no other proof of his eternal nature, the eternal truths he uttered would suffice. We have in the scripture before us an example of the continual efficacy of the Master's teachings.

I.

A cursory reading of the text might convey the impression that Jesus is contradicting his advice that to enter the Kingdom of God one must become as a little child. Really this is not so. Much as Jesus loved children and extolled the faith, the purity, the love of children, he saw clearly that there are certain qualities of childhood which must be outgrown. It was childishness, in adults that our Lord was inveighing against. Childish peevishness and irritability were the religious vogue in

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his day. His caustic rebuke was leveled primarily perhaps at the Pharisees and Scribes, but with equal force at the rank and file of the Jewish race who would be pleased with neither the life and teachings of John the Baptist nor his own. Like children in the marketplace the people were only playing at the realities of life. Not only could they not agree upon the sort of religious leader they wanted, they were given to engaging in empty religious ceremonies in which no earnest person could participate seriously. Jesus saw through it all. He saw the hollowness, the degradation, the tragedy of such living. Like children playing funeral and then wedding in the marketplace and calling vainly for the interest of passersby, so were these people devoid of any show of response to John's ministry and to his.

Playing at life! With Wisdom crying for an audience, they deafened their ears and went on with revelry. If such was true of the church and the religious leaders of Jesus' day, what must have been the condition outside the Jewish faith? What of the Roman civilization? Nothing here surely need be said to remind the student of history that that civilization was playing at life. The seeds of death which were to come to fruition four centuries later with the advent of Alaric and his hordes of Goths

were already being nurtured in the Roman body politic.

II.

What sort of a picture would we have if we could place our civilization under a mighty, magic X-ray? We have observed that we have such a light in Jesus and in this teaching of his. So let us proceed with the experiment. Let us make as unbiased a study as we can of the whole body of our life.

Ignace Paderewski, the eminent Polish pianist and statesman, in an interview in the *New York Times* reported by S. J. Woolf, uses language similar to Jesus' description of his generation. Speaking of our times he declares, "Politics, economics, and art have all been indulging in an orgy and have turned the world into a madhouse." "Indulging in an orgy"—playing at these important forces of life and playing with them disastrously.

The profession of the politician is a noble profession and many there be today who nobly adorn it; but surveying the whole field of political operations one sees much playing at politics. Within the province of statecraft press for solution many world-old problems fraught with issues of weal or woe.

Take this question of war. At the close of the World War some of us were visionary enough to believe that men had learned the utter folly of war as a means of settling governmental or inter-governmental difficulties. There was good ground for such belief, for the representatives of the nations involved in that war were taking the lead in establishing what they termed "permanent peace." But the scene has changed. Today heavy armaments burden the taxpayers of the nations, a state of war actually exists in several parts of the world, and there is much loose talk in political circles on world conditions which are calculated to precipitate further wars. Is it not strange that anybody, any reasoning person, should yet defend war? The politicians who do so are not by themselves. The false glamor and the false security of war make their appeal to multitudes of citizens in every walk. There are yet newspaper editors who glorify it as one did in commenting upon Gandhi's most recent fast, saying in substance that one military fight for freedom is worth a thousand fasts. Such a statement can-

not be proved. If it could, there would be no justification for making it. Jesus certainly believed that the power of the spirit is far superior to any use of physical force. And still our generation harbors within its body as it were a gnawing tumor on the lungs this curse of war.

Closely joined with our playing with war is our playing dangerously with race relations. The world is witness of a spectacle in Germany today that it thought it had lived down—exaggerated race consciousness that makes for obnoxious nationalism. The truth of the matter is that the persecution of the Jews under the Hitler government serves to bring afresh into the searching light of Jesus Christ this whole matter of racial antipathies and racial injustices. Distressing as are conditions in Germany, are they not equally distressing in all parts of the world? The status of the Negro in our midst, whether he live in the South, the North, the East, or the West; that of the Japanese, the Indian, the Italian, the Mexican—here is challenge enough for spirits sensitized by the spirit of him who abides as the elder brother of all men.

It was my privilege to attend the Paine College Jubilee exercises this year at Augusta, Georgia. The most impressive feature of this celebration of the fiftieth anniversary of a college for Negroes situated in the heart of the South, co-operatively supported by both the white and the colored race and co-operatively conducted by faculty members of both races, was a re-emphasis of the practicability of such co-operation. Distinguished alumni in the persons of Dr. Channing H. Tobias, Secretary of the Young Men's Christian Association colored work, and Bishop R. A. Carter of the Colored Methodist Episcopal Church, by their presence and their messages made eloquent appeal for an expansive program of applying Christianity to race relations after the fashion of Paine College. The timeliness of their plea is apparent when one considers that according to the latest available statistics in one section of our country, the South, \$40.92 per capita is expended annually for the public education of white children with but \$15.78 per capita for Negro children.

Playing at this business of living together! Let us intelligently and prayerfully oppose it with tangible affirmation of faith in "The Interracial God" as depicted by D. G. Bickers:

"I am not selfish now about the God
I own . . .
I do not want a little God who can
compress
His goodness into bounds of just one
land alone,
Who has a list preferred when he
should bless
His children . . . Oh, the God I
know

Is color-blind, if yellow, red or black
or white
He never notices the skin—
His blessings flow
To give the light
To every race that stumbles through
the night
To reach a remedy for Sin."

Our nation has witnessed an orgy of playing at politics here of late with respect to a beneficent reform measure—that of the prohibiting of traffic in intoxicating liquors. Legislative bodies, political conventions, congressional representatives have played dangerously with a law which, despite the assaults of unprecedented and unprincipled propaganda, has established itself as the superlative moral enactment of history. But we cannot place all the blame for the present status—the beer orgy and the authorization by Congress of a repeal amendment designed not to obtain from the people a vote for the best method of control of intoxicating liquors but a vote for no control—no, for this betrayal of a people's hopes we cannot place all the blame on the small group of financially powerful income-tax dodgers, nor on the wet press, nor on the politicians, nor on the immoral moving pictures. Much of it belongs there undoubtedly. Since the adoption of the Eighteenth Amendment by overwhelming majority sentiment and franchise, there has been playing at temperance education and education for reverence of the law. But even now this fight for a sober and law-abiding nation is not lost if we who name the name of Christ will make no compromise with the liquor monster.

Back of war, back of race relations, back of the liquor question, back of organized vice and crime of every sort is our playing at the way we make a living. It is all but unbelievable that in this period of the world's history, with means for providing all the inhabitants of the world with the necessities of life, there should be economic disorder of a scope unknown before. But such is the case. Everybody agrees that our economic orgy should stop, but how to stop it seems to remain an unsolved problem to the economists. The technicians, although they have not brought forth the solution, have rendered the service of proving that mechanical advancement has brought the world to the possibility of an economic Utopia. It is worth much to know this. To those acquainted with Jesus it appears with increasing clearness that his solution of the economic problem is the only adequate one. It is the simple principle that personality be substituted all along the line as the ultimate product of industry and economic exchange. One has but to visit a department store, a cotton mill, a mining camp to discover that this dream of Jesus is still too far from reality.

Art, too, has indulged in an orgy and has had part in turning the world into a madhouse. Foremost among the arts which have been thus guilty, we must place the moving picture industry. Investigations of this industry just made by the Payne Fund show that as now conducted it is one of the most baneful influences in modern life. Music must assume its share of the orgy. So must modern painting and sculpture and writing. But I am thinking of another art painful to mention in this connection. It is the art of religion. Have we not played at our religion? Coming closer home now, must we not confess that as Christians we have been simply playing at being followers of Christ? Yes, there is a vast difference between Christianity and popular Christianity. Oh, we have attended church school, and one worship service a Sunday fairly regularly and have paid our assessments to the local budget of the church and to the mission cause when sufficiently urged by the official board. But in our home life, in our business dealings, in our recreations, and in our civic responsibilities we have been indistinguishable from those who have made no profession of Christ.

III.

Our civilization subjected to the light of Jesus appears woefully maladjusted. There are these ruptures and fractures which we have examined; and there are others too numerous to mention. At the same time we are not as they that have no hope. We are witnesses of the validity and adequacy of the Christian message for the whole world, which is a message of salvation, a message of repentance and redemption through the merits of a crucified Lord, a message of the risen life and life eternal. Jesus has staked his faith upon us, saying, "Wisdom is justified by her works." The only way the world will ever be lifted into the fulness of the Christian ideal is through our proving that Jesus' way of life and his message are the highest wisdom.

The opening of "A Century of Progress Exposition" at Chicago on the evening of May 27, 1933, by thousands of electric lights which received their initial energy by a cosmic touch from the transformed light of the star Arcturus, forty light years distant from the earth, was in itself symbolic of the material advancement made by man. This exposition will bring to the world a new awareness of the triumph of man over things material. It may well serve also to remind him that the conquest of the natural forces of life is but slight assurance of real progress. I once heard the renowned scientist, Dr. J. Arthur Thomson, declare in a series of lectures on *Science and Religion*, at the Union Theological

(Now turn to page 21)

Mount Hermon Chapel Transformed

FORTY years ago as D. L. Moody drove friends from Northfield through the grounds of his Mount Hermon School, then less than 20 years old, he used to point to a rocky knob of high ground in the middle of the campus and tell the visitors that that was Temptation Hill, hoping some one would yield to the temptation to build there a chapel for Mount Hermon.

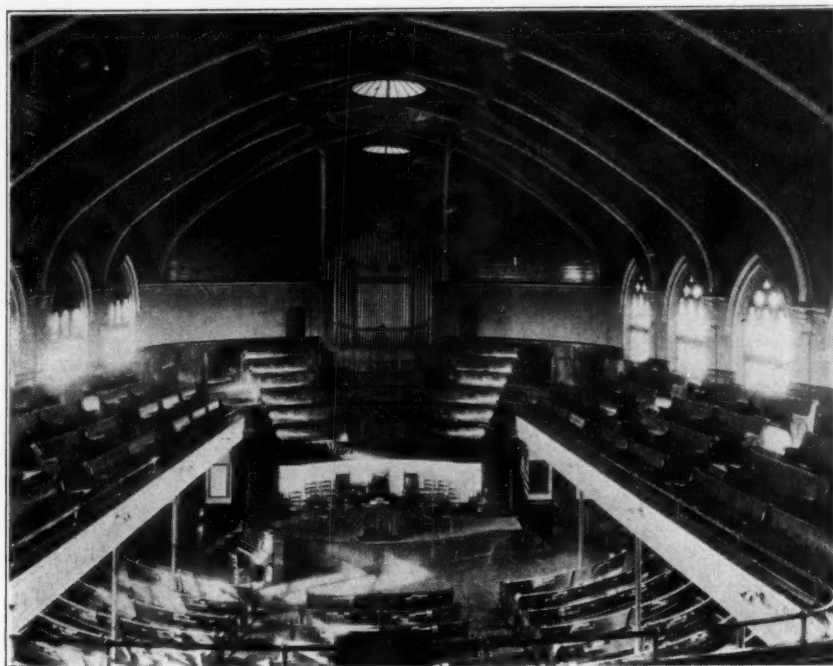
In 1899 the chapel was built, given by British and American friends in honor of Mr. Moody's 60th birthday. Before the year was over, before the building was in regular use, the founder of the School had passed on. For thirty years the chapel served successive generations of Mount Hermon men, yet its interior arrangement, as illustrated in the accompanying photograph, proved something of a disappointment. Then in 1930 the generosity of one old Hermon man and the genius of another made possible the transformation to which this recent picture bears more eloquent witness than words.

The funds for this work, about \$80,000, were the gift of Wilfred W. Fry, Mount Hermon, 1896, now President of the Board of Trustees of The Northfield School. Mr. Fry is President of the N. W. Ayer & Son, Inc., a Trustee of Brown and Colgate Universities, Colgate-Rochester Divinity School, and member of the National Council of the Y. M.

C. A. In his address at the Re-Dedication of the new chapel interior on May 31, 1931, Mr. Fry said:

"It has been the desire to achieve in the rebuilding of this chapel an atmosphere of dignity, simplicity and charm, which while gathering up and preserving for student generations to come the

holy memories and great traditions which have centered and must ever center here, shall also enrich and ennoble all of these and make this place indeed a sanctuary for every Mount Hermon boy. For the measure in which this has been accomplished we are indebted to two men—Henry Franklin Cutler, the spiritual as well as the titular head of the School, whose vision this day becomes a reality, and Ralph Harrington Doane of Boston, alumnus of Mount Hermon, distinguished architect, true craftsman, for the manner in which he caught Doctor Cutler's vision and has taken the fixed limitations of this building and molded them by his



The Chapel Built in 1899



The Reconstructed Chapel

understanding of proportion, line and balance, and of ecclesiastical and academic architecture, into this delightful result.

"In any successful building the final result is achieved only by studying many plans, discarding some and accepting others; and so it has been with this undertaking. The arrangement of the chancel with pulpit, lecturn and choir rather than the form to which many of us are more accustomed has been chosen not merely because it helps to solve a perplexing architectural problem, but rather because it was the form used in the earliest Christian churches, a form which more than any other has stood the test of centuries as embodying the spirit, atmosphere and purpose of worship here sought".

The architectural problem, with which Mr. Doane had been confronted, appeared almost insolvable. The width of the chapel is extreme; being sixty feet in width, as wide, in fact, as certain full cathedral types. In spite of this

it is comparatively short. As Mr. Doane wrote later: "A design was sought which would at once rectify the mal-proportions of the existing structure, create a religious atmosphere, and function in a practical way for the varying uses of the school.

"The extreme height of the present windows, the extreme breadth of the main body of the church, its relatively short length, and the octagonal western end, forced the conclusion that it was necessary to introduce a row of Gothic columns, arches and tracery down each side of the interior, set out from the side walls, creating a central audience space having a reasonable ratio of width and length, and side aisles between the new columns and the existing exterior wall, forming a very satisfactory means of circulation.

"As the western end of the chapel now narrows into octagonal shape, it limits the length of the audience space and surrounds an area which is most economically disposed of for the use of the minister and choir and for the vestry and organ."

Those who knew the old interior can hardly believe possible the transformation that was accomplished, without alteration or change of walls, roof or windows. In every physical way it was successful. Yet the purpose was not to make a thing of beauty but primarily a place of worship. It was as such a place that the student body accepted it. One of the boys, in an editorial in the *Hermonite*—the school paper—expressed what has become the general opinion of the school.

"A dream has been realized! Mount Hermon has a chapel which ranks unquestionably with the most beautiful of its kind in any American preparatory school. But no matter how attractive it may appear to the eye, our new chapel can be of no real consequence unless we as students enter into the spirit of which it is symbolic. In an auditorium such as Camp Hill it is naturally difficult to realize that in it we ought to be reverent and attentive to what the speaker of the day has to tell us. On some occasions the hall is a theatre, and at other times a lecture hall; we have

Northfield Conferences Concluded

By A. P. Fitt

A SUMMER visitor to Northfield is charmed and rested by the landscape. The Connecticut River valley at Northfield, which runs north and south, widens several miles across from hills to hills,—that is why the original explorers three hundred years ago, and the Indians before them, chose the Northfield area for settlement. River and forest feast the eye and mind, while comfortable village homes and prosperous village farms suggest the well-being of the people. The Rev. Adam W. Burnet, of Glasgow, who has been on his third visit as a leading speaker, spent four weeks in Northfield. He knows no place, he said, that offers such restful opportunity for physical refreshing and study amidst beautiful surroundings and outlook.

But though there is a growing colony of summer residents at Northfield who have built homes under the stately elms of Main Street or on the wooded slopes of the hills and the highlands, the thousands who converge on this New England village every summer are attracted chiefly by the famous religious conferences. Young and old come for Bible study, and for religious education, to learn improved methods of service and helpfulness in home and foreign fields: above all, for personal inspiration and spiritual direction.

The 53rd season, just ended, has been in the continuous Northfield tradition. The cycle of conferences presents a rounded program intended to stimulate and educate persons of all ages. It began with a Girls' Conference in June, when 400 or more young women from preparatory schools were here for ten days. Next came a women's missionary conference with both home and foreign outlook, the delegates coming mostly from churches throughout New England. The State Conference of Religious Education followed, its 30th annual session. This conference is in fact a summer school with serious class work predominating, followed by examinations and the granting of diplomas upon the completion of courses extending over two or three summers. The General Con-

ference of Christian Workers was held during the first half of August, and was followed by the State Christian Endeavor Conference, which brought together over 500 young people for eight days of worship, study, and recreation.

Evangelical believers of all denominations find Northfield a friendly place during a conference. The stamp of Christian unity that D. L. Moody set upon the first gathering for Bible study and Christian fellowship in his home town back in 1881, remains. There is nothing to emphasize the connection of speakers or delegates. Denominationalism is lost in a fine unity centered in Jesus Christ. Yet a survey of conference officers and preachers and teachers during the past season reveals the co-operation of Methodists and Presbyterians, Baptists and Congregationalists, Protestant Episcopal and Reformed Church people, Lutherans and Disciples, Universalists and Friends, and other evangelicals. Courses were taught by professors from Oberlin and Drew, Andover-Newton and Princeton, the Biblical Seminary and Union. The delegates and others attending the several gatherings reveal a cross-section of all the churches.

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* Best known of the foregoing is the General Conference. This is the successor of the original Bible conference of 1881. Until his death in 1899 D. L. Moody himself was the executive and spiritual dynamic that made this conference the model and the parent of numerous conferences throughout America and in other lands. There are "Northfields" in all the continents.

W. R. Moody planned an unusually strong corps of leaders for this year. Bible courses were given by Dr. James Moffatt of New York on certain Psalms, and by Dr. J. Stuart Holden of London on parables of the Old Testament and other Scriptures. Two hours every forenoon were devoted to ministers' meetings, with appropriate themes under consideration. Dr. William S. Mitchell of Malden, Massachusetts, fired his hearers with addresses on Jesus' Methods of Soul-Winning, Evangelism and Today, Evangelism That Is Never Out of Date. Among other preachers were Dr. Charles R. Erdman, of Princeton, Dr. John A. Hutton, editor of the *British Weekly*, London, and Rev. Adam W. Burnet, of Glasgow. Outdoor vesper gatherings on Round Top, a spot that has witnessed the consecration of unnumbered lives to Christ and to Christian service in bygone years, were devoted to stories of

THE NORTHFIELD PULPIT FOR NOVEMBER

The Northfield Pulpit withheld from this issue because of the contest sermons will reappear in the November and all subsequent numbers. Authors in the November pulpit will be George B. Stewart, Jr., John A. Hutton, Donald M. Baillie and G. Johnston Ross.

missionary and social activities of various kinds.

When the summer conferences are over Northfield assumes an educational character. Here are the two schools founded by D. L. Moody,—Northfield Seminary for young women and Mount Hermon School for young men of pre-college age. Each enrolls 500 or more students every year. They come from all parts of America, and from several foreign lands. In both schools these young people receive a thorough academic training, together with a certain amount of experience in daily household work in the buildings and on the farm at Hermon: which helps to keep down expenses, and so reduce the cost of students' fees. They are given a Christian outlook on life. A hundred were graduated from each school last June. D. L. Moody once said, thinking of the students of his schools, "When I am gone I shall leave some grand men and women behind." His confidence has been realized. Many graduates of the past 50 years have risen to positions of usefulness and eminence in the life of the nation, in the various professions and industries and other avocations, as well as in Christian service in other lands.

The conferences and the schools are often regarded as D. L. Moody's monument. They are what continue his influence and make Northfield a center of Christian inspiration that reaches to the ends of the earth.

A Generation Playing at Life

(Continued from page 18)

Seminary, New York, that until man has made more advancement in things of the spirit, it is fearful to contemplate his making further achievement in the realm of the physical.

Indeed, are not implements of increased power in the hands of ungoverned spirits like dynamite in the hands of a playing child? The world languishes for the wisdom of Jesus Christ. It needs to re-think Christ, or, perhaps better, it needs to think Christ. If the wisdom which shines in him is to justify itself, it remains for his followers to bring the cosmic touch to a weary, groping world. We must catch up in our lives his divine light streaming across the centuries and transform it into energies which flood the world with health and healing, confident that,

"Suddenly one day
The last ill shall fall away.
The last little beastliness that is in
our blood
Shall drop from us as the sheath
drops from the bud,
And the great spirit of man shall
struggle through
And spread huge branches under-
neath the blue.
In any mirror, be it bright or dim,
Man will see God staring back at
him."^{*}

^{*}Found in the pocket of Captain T. P. C. Wilson, killed in action in the World War, published in the Westminster Gazette.

The Coming Spiritual Awakening

By C. W. Black

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sum.

Wilt thou not revive us again? Psalm
86: 5.

THE Psalmist, in our text, gives utterance to a cry that comes ringing down the corridors of time, ever and anon bursting forth with renewed emphasis. Especially in times of crisis, such as Israel often faced, and such as we are now facing, comes the petition, "Wilt thou not revive us again?" It is not difficult to understand why this should be so. In times of defeat and depression men lose confidence in their human leaders and feel that their only hope for victory lies in help from above. Our own times are such as to give rise to this longing for a spiritual awakening. With but little or no increase in church membership during the last decade, with falling missionary income, with the triumphant advance of secularism, with staggering social problems facing us it is no wonder that we feel the need of a period of spiritual awakening.

There are some who do not stop with a petition for a religious revival, but who state emphatically that it is just around the corner. They are referring, not to any usual religious progress, but to a nation-wide movement such as has shaken this country two or three times during its history. While some of us are not so confident regarding the proximity of such a spiritual awakening, all of us are conscious of the need of some sort of spiritual regeneration of modern life upon a large scale. Or it may be that while we have felt deeply

about such an event, we have not thought seriously about it. This lack of thought upon the subject is especially noticeable in the utterances of some of those who most vehemently assert that the coming great revival is just around the corner. May we not do some serious thinking together upon this very vital theme?

There are several errors in our thinking and practice in relation to this subject that become evident after a very little serious consideration. Most of those who are talking about a coming awakening seem to expect it to come in the same way that it has in the past. This is not an unnatural error. Even the apostles themselves were not above such faulty reasoning when after the crucifixion and resurrection of Jesus they said to him, "Wilt thou at this time restore the kingdom of Israel?" showing that after all the wonders they had beheld they were still thinking in terms of a nationalistic Messiah. In a like manner many Christians today are thinking of religious problems and their solutions almost completely in the terms of past events.

A little analysis shows the fallacy of this reasoning. If the coming revival is to be like a past one, like which one shall it be? For even a little bit of study and critical thinking reveal that our past great revivals have varied greatly in method and message. The first general awakening in America in the days of Jonathan Edwards took the form of revivals in the various individual churches and was directed against the indifference which saturated the people. The Great Awakening that swept over the frontier was characterized by the camp meeting, because the sparsely populated condition made that method essential, and was concerned primarily with the crude sins of the pioneer. Then another period of great religious interest in the latter part of the nineteenth century resulted in the various youth movements in the church, and heightened missionary endeavor. So if the coming awakening is to be like a past one, which one shall it imitate? The answer is that just as these previous awakenings differed from one another so greatly, so will any future revival be different from any of the past ones. For these former awakenings were concerned with the problems of their day and took their respective forms in an effort to solve those problems. So

it must be today and in the future. Any movement that does not take into account the pressing and peculiar problems of our times will never assume sufficient proportions to be recognized as a great awakening. Therefore we can reasonably expect that our coming spiritual awakening, when and if it comes, to be vastly different from any of the great religious movements that have stirred our nation in the past.

We are talking about a coming revival of religion but most of us are doing little or nothing to bring it to pass. We are too busy with other things. While it is true that a few prophets and pioneers are moving in that direction, the great majority of Christians are neither awake to the great needs of the world, nor doing anything to meet those needs.

It seems that many Christians are holding back the arrival of the spiritual awakening we need by their insistence upon the old-time simple gospel. Modern life today is far from simple. Our social organization is much more complex than it has ever been before. The problems we face are not simple problems. They are so great and so complex that our best minds admit their own perplexity in attempting to find solutions for these pressing questions. Think not that these complex situations are going to be solved by a message formulated to meet the needs of a simple society. The gospel message must be re-thought and re-stated in order adequately to meet the problems of modern life.

But in the face of this need for re-statement of the Christian message and a new approach to social problems many Christians are using the greater part of their energy trying to defend their antiquated statement of the gospel. Evidence of this tendency is demonstrated in the attitude that many church leaders have taken in opposition to the Laymen's Missionary Report. It seems to be today as it was in the days of Jesus, when those who prided themselves upon their orthodox worshipped dead prophets and crucified living ones. Can a great spiritual awakening come to America while a great mass of the Christians devote themselves to denouncing the modern prophets of God who might be the instruments for bringing to pass the needed revival?

* * *

May I be permitted to assume the role of a prognosticator and predict some of the characteristics of the needed spiritual awakening? In doing this I do not claim any special insight or wisdom. But if these great revivals of the past have had their form largely determined by the existing needs and conditions, then we may assume the same to be true in the future, admitting, of course, that our predictions may be

wrong. Thinking of this theme in relation to contemporary life several thoughts are impressed upon us.

First, this awakening, if it comes, will be intellectually respectable. America is coming of age intellectually. Consequently the crudities of religious method and belief which in a former day met with astounding success will no longer produce results except among a very limited group. A practical and scientific generation cannot be won by a religious movement characterized by an untenable theology or an antiquated method of meeting the needs of individuals and society. It is difficult to imagine how a movement that asks men to leave their heads outside could become popular in this day.

Then, of equal or greater importance, any coming revival of great proportions must apply itself largely to social situations. Our great awakenings of the past have been concerned almost entirely with the salvation of individuals. That type of religious movement was natural and adequate in a former day. Life was very simple, the complex social relationships which we know today did not exist and if a man got right with God and a few neighbors his problems were solved and salvation was his. But can we say that religion is such a simple matter today? Getting right with God is not so simple a process as it once was. Jesus inferred that we approach God through man, saying in effect, "If your brother has anything against you, leave your offering at the altar and go and be reconciled with your brother and then return and render your offering to God." In these days of intricate social relationships it is not so easy to say that our brother has nothing against us.

A ministerial friend of mine vouches for this story which illustrates the way in which many of us who are Christian in some aspects of life are not one hundred per cent Christian in our social and economic connections. A layman who stands high in the councils of his denomination was also a prominent member of the Chamber of Commerce of his city. The committee on new industries, of which this brother was a member, was to meet on a Wednesday night, but because this churchman insisted that he always attended prayer meeting on that evening the meeting of the committee was held early. During the course of the business this loyal church member said that the wage scale of their city must be forced down so new industries would come there. Then he went to prayer meeting.

There are others of us, stockholders in businesses that exploit child labor or exercise unfair competition, advocates through our indifference or otherwise of imperialism or an un-Christian military

system, or of some other un-Christian action of a social group, whose consciences are not sensitive to these things as sin. Indeed we do need a spiritual awakening to arouse us to a true estimate of the values in life, and to shock us into the realization that whatever violates human personality, whether it be the work of an individual or of a group or nation, is sin, and that all who support, approve, or condone that action are sinners. I doubt if any of us in this generation can save our own souls if we are indifferent to social situations that keep other human beings from their physical, mental and spiritual rights. Any religious movement which does not convict sinners of their violation of the social gospel is not the great spiritual awakening we need, but instead is an enemy to our spiritual progress in that individualistic religion makes people feel self-righteous while blinded to their social obligations.

Finally, this spiritual awakening will come, if it comes, as the result of sacrifice. No Christian advance, from the time of Jesus till the present day, has come without great sacrifice on the part of some. Being a Christian is so easy today. But being Christian is not so easy. And until we really try to be Christian we need expect no great endowment of power. There are and will be plenty of opportunities for heroism and sacrifice for those who will oppose un-Christian institutions. Think not that organized greed, corrupt politics, selfish nationalism, heartless militarism and their like will be overcome without wreaking their vengeance upon their opponents. The days for Christian heroism need not be past. We can rightfully expect the power of God to sweep over us in a mighty awakening only as we live our prayer, "Thy kingdom come, thy will be done, on earth as in heaven."

* * *

Being the anticipators of such a revival as this is no easy task. Indeed it is one of such magnitude that we sometimes wonder whether we as individuals can do anything about making our dream become a reality. But though the task be great we can keep ourselves alive to the needs of all humanity. We can recognize all men as brothers. We can be crusaders in our small way for the application of the gospel of Jesus to all the realms and aspects of life. If we would be pathfinders of this needed awakening we must place the emphasis as Jesus did, not only upon the salvation of individuals, but also upon building the Kingdom of God on earth as it is in heaven.

The circumstances of the world are so variable that an irrevocable resolution is almost a synonymous term for a foolish one.—W. H. Seward.

The Kingdom Of The Christ

By S. R. Bratcher

I alone saw the vision. Daniel 10: 7.

THUS spake Daniel whose Babylonian name was Balthesazzar. He was the fourth of Israel's "Greater Prophets", and like the mystic Melchizedek he suddenly appears upon the checkered stage of Hebrew history. And this particular record is of peculiar interest, since it was the last and the best of his many great visions.

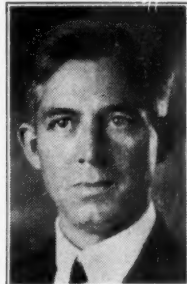
While lounging upon the palm-studded bank of the "Great River" watching her silent sweep to the sea, Daniel was instantly filled with the grandeur and the glory of a Kingdom that shall never end. One by one, each in its down day and way, he saw rival kingdoms rise and fall in the ceaseless tides of Time. Through the centuries he saw the huge hand of Destiny constantly moving the nations here and there like pawns upon the mighty chessboard of the world.

Daniel was alone in his vision only. Others were there, but their eyes were holden. They saw the sullen Tigris dappled with commerce and her banks adorned with stately palms, but they saw not the vision. They saw the wide inundated plains stretching westward toward the "holy city", they saw old Babylon crimson with crime and hopelessly bent with pagan infirmities, they saw shrines to lifeless gods of gold and brass and iron,—they saw all of this, but nothing more, for their eyes were holden.

To see visions one must be "in the spirit". Daniel *alone* saw the vision, because Daniel *alone* was in the spirit, he alone was prepared to see. For days he was so absorbed that he could neither eat nor sleep. His body, mind, and soul were a trinity of purpose. The mystery of such a state is beyond human penetration, it is simply inexplicable. Some psychologists are bold enough to phrase it the "Divine Sublimation". The late Dr. James called it the "glow" of personality. Regardless of what it is, it is, and this discourse concerns the few who paid the price to possess it.

While God has never been without a servant, He has often been without a *seer*. For there were seasons when "there was no open vision." Abel sacrificed his best and the Lord was pleased with his offering, Enoch walked with God and was not disappointed at the end of the walk, Noah was obedient and perfect throughout his generations, Abraham followed the Gleam not knowing whither he went, but ever seeking a

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city he failed to find. Likewise Isaac and Jacob and others of the patriarchs wandered through life with their eyes riveted to the earth and saw not the vision.

Moses was the first great prophet, the first of Holy Writ to really see. His long eventful life was a series of concentric visions each larger than the last. Standing before the blazing bush at Horeb's feet he visualized a race of ignorant slaves slowly translated in a new land and slowly transformed into a nation of princes after the order of David and Daniel. His wife and his sons were there-about, but they saw nothing, nothing save scattered herds of sheep and goats grazing in the oasis! Also his own brother and sister preferring the deep shadows of the valley to the crisp sunlight of the mountain saw not the vision.

Moses alone saw the vision, "for the Lord spake unto him face to face as one friend speaketh to another." And no man can dwell in the secret of His presence and not feel the glow of sublimity. In fact, his Sinai retreats became so frequent and his tarryings so long that the glow did not fade in the meantime. For "it came to pass that when Moses came down from Sinai with the two tables of testimony that his face shone . . . and when the people saw the brightness of his face they were afraid." Afraid of a transfigured face!

After Moses' mighty intercession, after God had refused them His presence and had removed the tabernacle from their camp, Moses prayed, "Lord, if I have

found favor in Thy sight, show me now Thy way, that I may know Thee." Then came the promise, "My presence shall go with thee." And when the conversation had burned into the white-heat of confidence and assurance, Moses prayed again, "Lord, I beseech Thee, show me Thy glory." Whereupon God rent the veils revealing in one vast panorama the everlasting Kingdom of His own dear Son.

When Isaiah saw the Lord high and lifted up, and heard the seraphim sing "Holy, holy, holy, is the Lord God of hosts," he also saw himself—unclean and undone—mirrored in this supernal glory. "Woe am I!" he exclaimed, "for mine eyes have seen the King." Others were in the temple, but Isaiah alone saw the glory of the Lord. He alone saw himself and his people, he alone felt the cleansing fire from the altar, he alone heard the call "Whom shall I send?" and he alone answered "Here am I, send me." Not that God is partial; His promise belongs to all who pay the price: "Thine eyes shall see the King in his beauty; they shall behold the land that is very far off," saith the Lord of hosts.

Isaiah saw the King come into his Kingdom seven centuries before the angels announced His birth in Bethlehem, seven centuries before the wise men of the east inquired at Jerusalem, "Where is He who is born King of the Jews?" The accuracy of these visions is the strongest proof of prophetic inspiration upon record. Scholars declare these delineations perfect. "The eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame leap as a deer, and the tongue of the dumb shall sing; springs shall gush forth in the wilderness, and streams shall water the deserts." All of which had a double significance.

Isaiah had eyes to see. His apperception was clear and far distant. Beyond the pile of centuries, he alone saw the Kingdom of the Christ in its fulness, in its ideal perfection. Then "shall the government be upon His shoulders, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end. . . . And He shall judge among the nations, and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." And should we be dismayed and hysterically alarmed because His Kingdom has not yet come in its fulness, when only twenty centuries have passed?

Perhaps there was once a place for a sane pessimism even amongst the prophets. Jeremiah and Ezekiel thought so; likewise Amos, Hosea, Malachi, and

others. Pessimism like optimism is a state of mind—both are products of mental cultivation, and either the joy or the sorrow of living largely depends upon these two diametric moods. There was a time when the Church conscientiously believed that joy is a sure sign of depravity and sadness a peculiar mark of holiness. Thank God for a day that is almost gone. Pessimism no more reflects piety than optimism reflects insanity. What is the abundant life but the Kingdom of Christ which is "righteousness and peace and joy in the Holy Spirit"?

Has pessimism a definite place in the ministry of our Lord today? Has it? Search the records and see. "Be of good cheer for I have overcome the world" is the triumphant song of the overcomers. In De Mille's *The Sign of the Cross* the Spirit of Christ pervades the picture like a great silence. Noiselessly and cheerfully His disciples go about the city doing good. But since they cannot conceal the ever conspicuous glow upon their faces they are shining marks for Nero's brutal henchmen who ruthlessly hurl them into prison. But with incomparable faith they courageously file out of these dark dungeons into the ghastly arena rejoicing to die for their Lord and King. And their exemplary loyalty speaks to us, saying, "God hath not given us the spirit of fear; but the spirit of power, and of love, and of knowledge. Therefore, be not ashamed to declare the testimony of our Lord."

Just what worthwhile things did the prophets see? Visions vary in value with the personality of the prophet. Jeremiah saw nothing but wickedness in high places; he could never quite see the sapphire sky through the rifted clouds. Nobody knows what Ezekiel saw in his maze of mystic wheels; for the most part his visions were vague and meaningless. Amos and his contemporaries were heralds of divine wrath, voices of impending doom against the sins of idolatry and social injustice. They were faithful watchmen upon the wall, warning friends within against foes without. They were too busy with the immediate bad to behold the distant good. None of them seemed to believe that while "weeping may endure for a night, joy cometh in the morning"—none but Isaiah who alone saw the vision.

Judah was never worse than during the reign of Ahaz, the apostate king. For sixteen years the whole nation slowly crystallized into a crude and vicious idolatry. Jerusalem was scarlet with shameless sins and Isaiah knew it and constantly hurled his stinging anathemas against them. But he was too wise to let the gloom of the dusk veil the glory of the dawn. The old prophet's house stood in the midst of the city's turmoil, but his home was far above her abominations in an environment of

dreams and aspirations. And while he was painfully conscious of the overwhelming wickedness about him, he was also hopefully conscious of the elect, the remnant of the righteous, the faithful few who must against all odds carry on—and these, he endeavored to comfort with his immortal visions of the coming Messiah.

The mighty mission of the Church is to declare the "good tidings of great joy unto all people" and to transform them through the omnipotent Spirit of Christ. This mystic power is the process of "overcoming evil with good." Formerly a preacher's knowledge and exposition of the "sinfulness of sin" was the supreme test of his preaching. Hell-fire was as much a part of the service as prayer. A sermon of 35,000 words on *A Sinner in the Hands of an Angry God* may have been profitable in Edwards' day, but would it be now? Certainly sin abounds, but does not the grace of God much more abound? The closing of Paul's Philippian letter is like the climax of a great oratorio: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." And preach on them too!

What think ye of these caustic criticisms from modern brain-shops? "The Church has lost its objective, its perspective, its power; the pulpit like the press, the screen, and the radio is but a clearing-house for cheap sensationalism; ministers as a whole are whimsical and weak and lacking in spiritual vision; they twiddle irrelevant and miscellaneous issues instead of inspiring hope and courage in a crisis." Are these grave indictments true? Every man concerned is of course, privileged to answer for himself. Whether these accusations be true or false, they are searching, and so personal as to constantly provoke the subconscious query "Lord, is it I?" This much is certain: there is today a world wide famine of sane, intrepid leaders like Moses and Isaiah, men of vision who can see clearly across petty temporal depressions into the glorious Kingdom of the glorified Christ.

"I alone saw the vision!" Blessed is the man who is privileged to see a vision. Simon Peter was sand a long time before he began to crystallize into stone. When he ascended the housetop at Joppa for his regular midday prayer, he was simply a common provincialist—nearsighted and selfish, but when he descended three hours later he was a far-sighted citizen of the world! The Holy Spirit immediately introduced him to three Gentile pilgrims who were seeking the Way, the Truth, and the Life. In the interim of that prayer God had wrought a miracle, and for the first time

this rugged fisherman beheld the universal Kingdom of the eternal Christ. "Of a truth I now perceive that God is impartial to persons, but in every nation whoever loveth Him and worketh righteousness is an acceptable citizen."

Think of Paul's varied and incomparable career. Upon his memorable march to Damascus armed with the instruments of death, he was the bold embodiment of the intolerable Pharisee. While he yet possessed the sterling attributes of courage, determination, and intellect, his mind was securely imprisoned in the dark inner cells of Tradition. Saul of Tarsus lacked spiritual discernment—vision, that significant property of human life without which no mortal can ever be eminently great. But fortunately for the whole world and for all time, Paul was suddenly swept "from the lowly earth to the vaulted sky," was suddenly changed from a common persecutor to an uncommon preacher of the unsearchable riches of "righteousness and peace and joy in the Holy Spirit."

But Paul alone saw the "Face in the dazzling flame," he alone understood the Voice. Others were with him in the way, but their eyes were holden and their ears were dull. "As Paul journeyed near Damascus, suddenly there shone around about him a light from heaven. . . . And the men who journeyed with him stood speechless, hearing a sound but seeing no man." This was the first of a series of ever expanding visions. Here Isaiah's mantle began to fall upon the "Hebrew of the Hebrews," here he beheld the Christ of the Jews only, later in the Temple he saw the Christ of the Jews and the proselytes, but not until the Man of Macedonia stood before him in anxious intercession did he get a world wide vision of the endless Kingdom of his Lord. "Whereupon, O king Agrippa, I was not disobedient to the heavenly vision. But showed first unto them of Damascus, and at Jerusalem . . . and then to the Gentiles."

Paul was a mystic. From the Damascus vision until his martyrdom, he lived in the ever invisible world of Faith. His Epistles adequately interpret the mind of Christ. He encouraged the Corinthians with "we walk by faith;" he admonished the Thessalonians to "put on the breastplate of faith;" he wrote the Romans that "being justified by faith we have peace through our Lord Jesus Christ"; his prayer for the Ephesians was that "Christ may dwell in your hearts by faith"; while he declared unto the Galatians "I live by faith in the Son of God." But the greatest of all his faith-phrases is found in his last message to Timothy: "I have fought a good fight, I have run my race, I have kept the faith; therefore a crown of life awaits me" in the endless Kingdom of the eternal Christ.

Our Unpossessed Possessions

By William Paul Reagor

And the king of Israel said unto his servants, Know ye that Ramoth-gilead is ours, and we are still, and take it not out of the hands of the king of Syria? I Kings 22: 3.

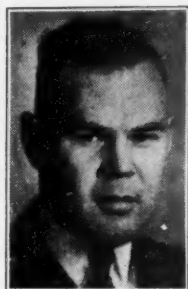
I am come that ye might have life and have it more abundantly. John 10: 10.
That ye might be filled with all the fullness of God. Eph. 3: 19.

RAMOTH-GILEAD was an important fortified post on the east side of the Jordan. It had been captured by the Syrians. They had bound themselves to restore it, among other conquests, by a subsequent treaty. The promise had not been kept, and the Northern kingdom had not been strong enough to enforce it. Ultimately, however, they had formed an alliance with Judah which secured them from attack from that quarter. When they were thus safely secured on their Southern frontier Ahab sought to arouse his people. He urged the servants of Jehovah to no longer sit still but to make a dash for the captured outpost. In reality it belonged to them. They had a prior claim upon it, and likewise had it not been ceded back to them by treaty with the Syrians? It was theirs, and yet it was not theirs. They had had neither the strength nor the will to take it. Thus they had failed to possess their rightful possessions.

Such a story is not without its moral and spiritual counterpart. Every Christian has lying beyond the borders of his life, large tracts of unpossessed possessions. The outer fringes of our lives, for most of us, could be made the most fruitful and blessed of all of our experience. Such possessions are ours, and yet we have forgotten, neglected, or been blind to them. We have been preoccupied with the immediate and the material. We have failed to move out beyond a small circle and a narrow strip of life. Thus multitudes of people now find themselves spiritually poverty-stricken and morally without adequate resources.

However, there are limitations to our theme. Some time ago two of the ministers of this city were invited to speak to a large group of unemployed men. Some of them had had no regular meals for weeks. Others had been out of work for one, two and three years. They were without shelter and protection. Their morale was gone and their courage had been shattered. These preachers

WILLIAM PAUL REAGOR
Pastor, First Christian Church, Oakland, California.



Born 1894 at Winder, Georgia. Educated at Portland Academy, Portland, Oregon, Reed College and Transylvania College, and University of Washington. Extended war record as Y.M.C.A. worker and army chaplain.

Served McKinley Park Christian Church, Tacoma, Washington and First Christian Church, Tacoma, Washington. Present pastorate four years.

D. D., College of Puget Sound.

were audacious enough to try to direct their attention to spiritual values. They told them to forget their basic human needs. They were hissed from the platform. They should have been. It is always the business of the church to furnish the spiritual inspiration and the moral dynamic which will compel society to care for its own. All too frequently the church has preached such a gospel as a miserable sop to down-trodden humanity, while it continued to be blind and speechless in the presence of the organized inhumanity of its day. It is useless to talk to a man about the spiritual values of life when he is hungry; especially when he is willing to work, and his condition has been brought about by circumstances over which he has no control. The church must not neglect the emphasis upon these spiritual values. Neither should she neglect her emphasis upon the great humanities. When the Christian church fails to raise its voice in protest against the organized evils of human life, to rebuke the brutal paganisms of society, or to chasten with the message of the Man of Galilee a world which has failed to live by the law of love, it deserves all the scorn and the ridicule which may be heaped upon it.

However, I am speaking to another, and by far the largest group of people in our common life. Most of us belong to this group. They are the people who have suffered losses, and sometimes tremendous losses. We would not minimize for one single moment those losses and

the subsequent suffering which has been involved. Many of their fairest material objectives have been destroyed. Men cannot possibly hope to achieve the ends which they had set for themselves. Multitudes are facing life at the beginning, and sometimes further back, because of the loss of help which they had received from relatives and friends. But they still have food, shelter, the protection of society, and many of them, jobs. There may have been some readjustment in the standard of living, but they have not been materially altered. They have been called upon to share more largely in the needs of human society. They have faced the necessity of living adventurously, because life's securities have been swept away. But to all intents and purposes life has gone on. Their families have been kept intact. Their loved ones are still with them, and their children continue to bestow upon them an affection far beyond their deserts. But in spite of that, their own little world has come to an end, because all of those values around which they have built their lives have gone. They feel that there is nothing left. I suppose that 1932 will be known in American history as suicide year. A careful analysis of this wide-spread epidemic of self-destruction reveals this rather remarkable fact, that a very large percentage of such people have not come from the lowest strata of our economic life. The majority of those people who have taken their lives as the way out, are to be found among men and women who had been accustomed to plenty, and whose resources frequently had not all been swept away. They are represented by that man whose funeral I preached sometime ago, who left this note to his mother before lying down under the exhaust of his automobile back in the hills. "There is plenty left for you and for the rest; some fifty thousand dollars, but that is not enough for me. Good-bye." His own little world had come to an end. In a greater or less degree there are vast multitudes who represent essentially the same viewpoint. They are dragging out their days in a wearying routine. They are crying like babies over a lost toy. They are in deep mental anguish, feeling that life is all twisted and wrong. Thus they drag themselves through each succeeding day with no purpose, no high hope, and no thrilling courage. All that they can see

(Now turn to page 30)

BOOK BROADCASTINGS

What the Writers have to Offer

Theological and Doctrinal

The Doctrine of Redemption, by Albert C. Knudson. The Abingdon Press. Cloth, 512 pages. \$3.50.

The author of this scholarly and readable book is one of the strong men of Boston University, and belongs to the Lotze-Eucken-Bowne-Brightman school of philosophy, whose general standpoint is that of Personalism. He is well and favorably known for his works on the Philosophy of Personalism, and The Doctrine of God, to the latter of which this is a companion volume. The meaning of the Cross of Christ must be studied anew by each successive generation, and in this treatise Dr. Knudson has sought to combine the historical, critical, and constructive methods. Evangelism has always derived its going power from the credo, Man is a sinner, and may be saved, and now this able Dean of the Boston University School of Theology endeavors to unfold for reflective thought the implications for this age of that appealing note in the Christian religion. The theme of Redemption is considered in two Parts; The World, Man, and Sin, and Christ and Redemption. The start is taken (in the first chapter on the physical universe) in the statement: "Redemption presupposes a suffering and sinning world from which men seek or need to be redeemed." The broad view is taken that theology must be orientated in a metaphysics (not just physics) of the whole world, sometimes vaguely called "nature," involving the consideration of such questions as the problem of evil, freedom, personalism, and the whole setting or arena of the developing God-consciousness. Man has to be regarded with respect to his imperfection, while error can be accounted for only by allowing a measure of freedom to the human reason. Morality can never be just a matter of mechanical effects. The possibility of sin is implied in the existence of free beings. When it comes to redemption the first consideration of the author is the redeeming factor—the person of Christ, which, after all is thought or said, remains a mystery. Incarnation, it is held, is best interpreted in terms of immanence. A crucial statement in Dr. Knudson's philosophy relates to the suffering of God for man, which is not grounded in the finitude of God, but is due to His self-limitation in the creation of free beings. "It is their resistance to his will and not a drag in his own nature that burdens his heart.

A struggling God, whose own nature is largely responsible for the struggle, seems to me a less perfect embodiment of the atoning principle than a God of infinite power who solely because of his love suffers for men and with them. In any case it is this form of the atonement and it alone with which Christianity is concerned." The conclusion is that the "coming" of Christ in the clouds has for us a purely symbolic significance, namely, the ultimate triumph of Christianity and the central place of

Christ in the church triumphant also pointing to the social and not selfish character of the life to come. Much remains mysterious both as to present and hereafter, but, as Dr. B. P. Bowne once wrote: "The unsearchable wisdom of God is manifest in what he has hidden from us." All we need to do is to go to work as saved by Christ, and feel sure that whenever or however He shall appear 'we shall be like him.' A notable contribution to the literature of life.

C. A. S. D.

What Is Salvation? by E. S. Waterhouse. Cokesbury Press, Nashville, Tenn. 269 pages. \$1.25.

The author deals with salvation from the psychological standpoint. Jesus' death plays a part in man's salvation. We are informed that Christ's death has opened men's eyes to the character of sin. It has freed man from sin's power. Jesus' death has removed man's ignorance of wrong-doing. Christ's death has enabled men to love God in a way otherwise impossible. It awakens man to sin's nature and it creates a sense of God's love as revealed in the Cross. His death has the power of changing human lives because it stirs the conscience. Salvation is not a definite possession. It is the process by which the spirit of Christ exerts its influence upon man's life so as to create a new centre. The unsaved are self-centered. They never escape from themselves. There are degrees of salvation as well as degrees of transformation. The transformation of thought is a necessity to the effectiveness of salvation. Salvation implies a mental as well as a moral aspect. The mind must be evangelized as well as the soul must be saved.

Christ gave practical directions for doing God's will. Christ's teaching is meant for those who will to do the will of God. Christ gave principles, not precepts. The salvation of society means the putting into practice of the Sermon on the Mount. Until we have attacked the problem of transforming the ideals of business, the possibility of a Christian social order vanishes.

Salvation is for all, yet all are not saved. Conversion is of two types—crisis or active, or passive. Nobody is purely of either type. Salvation has very varied manifestations. More concern and consideration has been shown the active or crisis type.

The author gives a very interesting and stimulating psychological reconstruction of Judas' motives for his betrayal of Jesus. Jesus died in vain for those who would not respond to Him. Christ saves where man will let Him save. The Old Testament conception of salvation was negative—deliverance from danger and evil. It was national and political. Only a remnant knew the meaning of salvation. To many salvation was external—deliverance from harm. Old Testament salvation dealt chiefly with this life. Social salvation was the Old Testament contribution to salvation. New Testament salvation is a

spiritual deliverance. It was immediate as well as future. Faith in Jesus was a necessary pre-requisite to salvation. Salvation means living a fuller life. Christ's salvation is inclusive of all that enters human experience. H. D. H.

The Plain Man Seeks for God, by Henry P. Van Dusen. 213 pages. Charles Scribners Sons. \$2.00.

One might easily be misled by the title of this volume from the pen of the dean of Union Theological Seminary, thinking it a popular treatise on the eternal quest for God. "Plain man" as used by the author can hardly be said to refer to the layman on the street. It refers rather to the large group of intellectuals who seek for reality in a confusion that grows with consideration of traditional and theological concepts, demanding a philosophical and logical basis for their quest.

The book reaches unusual heights in certain sections. The central problem, Dr. Van Dusen says, is not in the fact of God's existence, which may be taken for granted, but in His nature and His manner of dealing with men. With clarity and understanding the difficulties of the "plain man" and of thinking youth are traced back to their sources. Dr. Van Dusen points out two major forces as underlying confusion in our thought of God: the Kantian philosophy followed by rise of a scientific philosophy, and the mechanized character of modern civilization. The first, he says, has affected men's thinking and the second has affected their living. His critical appraisal of Kant and his philosophy is excellent reading.

Though he admits that the inductive method is not the only way to find God and that possibly it is not the best approach to truth, he asserts its effectiveness in leading us to a God of whom we may be sure. On the other hand he declares that to be certain of God as one who would always fit into our religious experiences, would not be best for the adventure of religious living.

This semi-contradiction is a bit confusing at times as are some of the lines drawn as Dr. Van Dusen follows science through nature to values and from values to God. In an early chapter he devotes several pages to the "sickness of liberal religion". Many will hold that the criticism is out of place in a volume as frank and liberal as his own.

It is evident that the author is cognizant of the difficulties in the minds of many religious people and the "plain man" will find much to satisfy and encourage him in its pages. Its selection as a Book-of-the-Month recommendation is amply justified. O. M. W.

Faith: An Historical Study, by Stewart Means. The Macmillan Company. xiii and 334 pages. \$2.50.

In the ordinary sense of the word this book is not a church history nor a history of doctrine. It deals with both fields as the works of Harnack do, and is an attempt to discover the forces that were

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at work shaping the different forms in which the interpretation of the word Faith found expression.

The critical discussion of Dr. Means is profound and illuminating. The book is published after thirty years of careful study and one feels that the author has lived with Augustine, Aquinas, Luther, and the other outstanding characters who have made church history and theology. More than that, one feels that Dr. Means is familiar with most of what has been written about these personalities and is able to build up his own interpretation critically. As Professor Erwin R. Goodenough of Yale says in the introduction, the writer not only knows how to look over Harnack's shoulder at the picture he is painting, but he knows how to paint his own picture.

This is a significant book on the trends in history, theology, and philosophy as they relate to the Christian movement. H. W. H.

The Resurrection of the Dead, by Karl Barth, translated by H. J. Stenning. Fleming H. Revell Co. 213 pages. \$1.50.

Any book from the pen of Karl Barth challenges attention. What is known as the Barthian movement has steadily grown in theological interest. It has profoundly moved our generation. Its prophetic note, its call to the Church to repent of its theological sins, has been, to use Barth's own figure, like the ringing of the Church bell in the night; it has aroused a sleeping world—but it has also left us in much confusion. Our great trouble is to know just what Barth is saying. His critics disagree, and for the layman the case is almost hopeless. Undoubtedly Barth has a vital message; he is seeking to bring the Church, shot to pieces in the too venturesome experience of humanism, back to her magna charta, the Word of God—not a mere book or collection of religious writings.

As Otto intuitively arrived at the Wholly Other, Barth biblically has recovered the Living God—a great, present, insistent Reality. His pursuit was found to bring him, sooner or later to the Resurrection and Last Things. He finds 1 Cor. XV, instead of being an isolated classic, the goal of Paul's thinking, both in the preceding fourteen chapters of that Epistle and in Romans as well. "The disparateness of the subjects with which the Apostle deals, the frequent obscurity of the personal and contemporary details, finally the absolute limitation of the substance of his speech, thoughts and ideas by the time—none of this, if we emphatically inquire: What is he really speaking of? can prevent us from hearing the *cantus firmus*, from seeing the 'red thread' which runs through the whole."

In his exegesis, over the shoulders of the Corinthian church Barth flays the whole Church for its vanity and folly in seeking solutions of individual and temporal problems when there is this great and abiding question of Reality. The How of the Resurrection is not the chief concern, but the What. "The meaning of the resurrection of Jesus consists in this, that the resurrection is the divine horizon also of our existence. Life and the world are finite. God is the end. Hence he is also the beginning." When he comes to the detailed exposition of Chapter XV, he maintains the difference between the Christian doctrine of the resurrection and the immortality of the soul: "Instead of the human soul, the Spirit of God appears

in the resurrection. That which persists is not the soul but the body. . . . To wish to be God's without the body is rebellion against God's will, is secret denial of God; it is indeed the body which suffers, sins, dies. We are waiting for our Body's redemption; if the body is not redeemed to obedience, to health, to life, then there is no God; then what may be called God does not deserve the name."

There will be many demurrers to Barth's exegesis in its details, but, whatever may be said about it, it is dynamic. Barth's God is a living God, his Christ is an urgent Word, his Gospel is judgment as well as good news. Somehow one does not doubt that, in the main, he correctly reflects the mind of Paul. He is a Luther *redivivus*. May he awaken the Church to put on her strength!

Barth must be difficult to translate; at least this book has suffered at the hands of the translator. H. C. A.

Does Science Leave Room for God?, by R. O. P. Taylor. Cokesbury Press. 246 pages. \$1.25.

This is one of "The Westminster Books," a series of volumes under the editorship of English churchmen designed to answer the questions arising in the minds of many regarding the Christian faith "in face of all that is being said by natural science, psychology, comparative religion and Biblical criticism." It is admirably adapted to its purpose. The scope is indicated by the title and the nine chapters revolve around the phases of God already familiar to Christians: for example, The Judge, The Merciful Father, The Incarnate Logos and The Spirit. The author, an English vicar, formerly a Cambridge provost, offers a most convincing affirmative answer. He is thoroughly conversant with modern protests, knows his own mind and states his case delightfully, clearly and with an occasional dash of humor. Such a book makes good reading for any thinking Christian and particularly for earnest young people perplexed by the assertions of some contemporary scientists and pseudo scientists. F. F.

The Adventurous God, by Charles Edwin Schofield. Cokesbury Press. 159 pages. \$1.00.

The title indicates the author's thesis. He believes that Christianity too frequently is content to be on the defensive, to fight a rearguard action, and that what is needed is the vital forward thrust of faith in a God Who has tasks for those who trust in Him. "The Christian preacher, sustained and inspired by an experience that has borne to his own soul the undeniable evidences of a divine disclosure, stands to proclaim to men, in the face of all the unresolved riddles that the days can raise, that living is sharing fellowship with God." With this basis understood the author develops his theme in terms of the standard postulates of Christian theology, leaning always to the liberal side, but loyal to the truths of evangelicalism. The book falls into two parts, the first five chapters under "The Logic of Religion," the second five under "Some Implications for Christian Faith." Perhaps the best chapter is the seventh, on "The Saga of the Adventurous God." Altogether the book is a most stimulating treatment of a very ancient theme, namely, the meaning of God for human experience. F. F.

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Our Unpossessed Possessions

(Continued from page 25)

is the blackness and the despair of the world in which they live.

For all such I would direct your attention to the consideration of our unpossessed possessions.

To begin with, consider the buoyant and determined, the hopeful and courageous mind of our people during all of these uncertain and perplexing days. Such a mind has expressed itself, and continues to express itself in a variety of ways. First, in raising unprecedented sums for all charitable purposes. In this respect America has startled the world. Our generosity saved the Armenian people. The same spirit poured out countless wealth to save the lives of starving Chinese; and barely ten years ago a million dollars were sent across the Pacific to the relief of Japan in her great earthquake disasters. But all of these gigantic undertakings have been dwarfed by the outpouring of private and public wealth for the sustenance of a great people in need. I think the world has never seen anything quite like it. The determination to see our way through has been characterized from the beginning. Consider this other fact that as resources have become more and more exhausted, men have begun to break new ground, discovering new ways to help themselves. One of the most remarkable developments of this new day are these co-operative groups. In such communal enterprises greed is submerged and the common good becomes the objective of all.

A further way in which this mind has expressed itself is in the new thinking concerning the world's experience. It has been interesting to note how that thinking has changed almost from day to day. No one questioned at the beginning of this debacle the validity of the foundations upon which our society has been built. This was to be just a temporary maladjustment which would soon be restored. "Back to normal times" was the slogan which captivated our unthinking minds. But as one cataclysm after another has come men have seen deeper and surer. Now all men recognize that our present world difficulties have arisen out of deep-rooted social diseases. These were not in evidence in an early and more pioneer day, but as society has become more complex and life grown more interdependent, the tensions of a distinctively individualistic and competitive society has become apparent. We know now that we cannot longer continue upon the same basic economic foundations upon which our country was projected and grew throughout the last century. We no longer talk about the return of good times, as such. It is qual-

(Now turn to page 47)

A Master Builder

By Walter D. Knight

But when Sanballat the Horonite and the Ammonite slave Tobiah heard this, they were deeply hurt that a man had come to promote the welfare of the children of Israel. Nehemiah 11: 10.

IT invariably happens that someone is hurt when a leader arises who is wholeheartedly devoted to the welfare of humanity. For the past one hundred and fifty years leaders in our land, who have been accused of selfish ambition, have had this at least to comfort them—George Washington was strenuously criticized and even vilified with the suspicion of ulterior motives.

The vested interests have always been deeply hurt when a man has come to promote the welfare of a people, and oftentimes these alien interests have succeeded in vitiating his power. It is refreshing to turn back to the story of Nehemiah, a man who gave up his personal comfort to accomplish a great task. He was an exile, and at the time our story begins (444 B. C.), was a favored servant of Artaxerxes, the king. He had a good job. He served a kindly disposed master, as is evidenced by the fact that on one occasion the King noticed a look of sadness upon his face and asked the reason. The king knew that he was not sick: "This is nothing else but sorrow of heart." "O King, why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?" (2:3)

Now, Nehemiah need not have taken this so seriously. But he was one of those spirits who seeks more than his own personal welfare, and in such men lies the hope of the world. The King asked what he would like to do, and there came this astonishing answer. Nehemiah would like to be permitted to go home and rebuild the walls of his loved city. He was one of those daring spirits who in the face of a forlorn hope, despite derision and opposition, cannot be dissuaded. He was willing to tackle an impossible task. Little wonder that the vassals of the king were hurt as they saw coming a resolute man whose one concern was to promote the welfare of his people.

In a straightforward narrative, we are told by this ancient writer of the factors which made for success in this building enterprise, so comparable to the problem which a depressed world faces today. The task was to rebuild the ruined walls of their civilization in hard

WALTER DAVID KNIGHT
Pastor, Mount Washington Presbyterian Church, New York City.



Born in Marlborough, New Hampshire. Educated at Dartmouth and Union Theological Seminary. He was originally ordained into the Congregational ministry, but his entire pastoral service has been with the church he now serves. First, he acted as an assistant to Dr. George S. Payson. Upon his death he became the pastor of the church. B. S., Dartmouth.

times, and this is ever the task of the Christian Church.

I. Nehemiah faced the situation frankly and courageously.

He would not be appalled by the magnitude of the task. He lost no time in making a tour of investigation, (2:3). Three days after his arrival he set out one night to look over the situation. "I went out the valley gate." Why the valley gate? It was the only gate he could use, and even this gate was in disrepair. All the others had been burned and their entrances were still filled with the debris of destruction.

The first gate whose ruins he surveyed was the Sheep Gate. It was so named because it was through this gate that the unblemished lambs were brought to the sacrifice. This was the path to the altar. Catastrophe that had leveled the walls of the city had clogged the pathway to the knowledge and love of God. Then, the Fish Gate was still clogged with half-burned timbers. This was the market gate, through which the city received its provisions, but it no longer served its purpose. Then, the Dung Gate was in disuse; the department of sanitation had ceased to function. A fourth gate which he found filled with the litter of destruction was the "Old Gate," so-called. This was the Gate of the Elders, the place where the elders of the land sat to administer justice. The function of the elders, justice and mercy, were no more to be had in the city.

So this is what brought sadness to the heart of Nehemiah as he made his noc-

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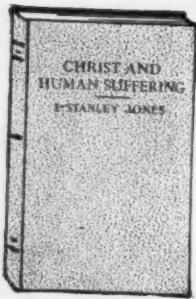
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tural tour of inspection about the demolished walls of his city. Like many seekers of the welfare of mankind since, down to the present day, he saw a civilization that was forced to use the valley gate, pushed into the tragedies of depression. For, not only were the walls of the city destroyed and the public safety at the peril of enemies from without, but still worse, within, those departments of civic life, the breaking down of which spells destruction to the normal life of a civilization, had entirely ceased to function.

Is there not a modern note in this old story? Altars neglected, the sheep gate cluttered with malice and sordidness and materialism; unequal opportunity for all the people to receive their share of the world's goods; the fish gate in ruins, the markets in the hands of racketeers and gamblers; the dung gate out of repair and scandal in the department of sanitation; and the gate of the elders, the place of justice, no longer a place where wrongs are righted without fear or favor, and every man having his rightful justice and mercy. The valley gate, depression—this is the inevitable result when these other gates are burned and the debris of their destruction not cleared away by resolute hands and hearts—and VOTES. Better exile at the hands of a kindly Artaxerxes, than such depression at the mercy of incompetence and cupidity, even in a democratic state. Righteousness exalteth a nation, but the sin of incompetence and neglect and injustice is a reproach to any people.

II. Nehemiah approached his task in the right spirit and injected into the work the right motive.

He went back from his investigation and made a straightforward proposition. He did not scold nor implore. He made no wild promises and he asked no miracles, (2:17). "Ye see the evil case that we are in, how Jerusalem lieth waste, and the gates are burned with fire: Come, let us build . . . that we be no longer a reproach." And the people, spurred on by his confidence and common sense, said, "Let us rise up and build." Their neighbors immediately began to scoff but Nehemiah had his answer to their wise-cracks: "The God of heaven will prosper us; therefore, we, his servants, will arise and build."

The spirit of the work is suggested by the name of the man who was given the honor of starting it—Eliashib. Eliashib was the high priest, which suggests that the officials of religion have a primary responsibility in all great enterprises for the welfare of humanity. But, further, Eliashib had been born in captivity and his parents gave him a name significant of their faith that he would not die in captivity. His name means "God is requiter," or "God will return." It is in such a faith that the Lord will bring to success every good enterprise, despite

contrary appearances, that the welfare of humanity can be promoted.

So they began the work, and we read at the conclusion of the story (4:6), "So we built the wall for the people had a mind to work."

III. He had a simple, workable method, (3:28), "Everyone over against his own house."

To begin with, he started at the right place—at the sheep gate, at the approach to the altar. Prayer must precede good work, sacrifice and brotherly worship are an essential of good building. The path to the altar must not be neglected. Appropriately, Eliashib and his brother priests were assigned to this task. And then, the market gate. Men's bodies as well as their souls must be nourished. The workers must be fed.

But if the officials were to begin the work, they were not expected to do it all. They should lead—the higher the office, the greater the responsibility—but the people must follow. Each must do his own individual share. We are thankful today in America for a large measure of leadership at our National Capitol, but we cannot stop there. We realize that if a new day is to come, every citizen must do his part. So it was in that ancient time, and always will be. We see different groups assigned to specific tasks. No one was omitted. Each one built a portion of the wall opposite his own house.

Racial prejudices were broken down. Hashab was a Moabite, a despised alien. He repaired a portion of the wall and the tower of the furnaces. Racial prejudice and economic pressure have blinded us in America to one truth which some day we must recognize. We do not make it easy for the alien to be a builder. Chinese and Japanese are not welcomed to our civic life. But we must remember that no race of men is left out of the plans of the City of God.

The very common people, the Tekoites, (3:5) had an honored place in the work, even doing an extra portion (3:27); although we read that some of the nobles refused to submit to orders. It is ever so, that the high and mighty stand off, too good to be ordered around, while the common people often do the work.

Even the women (3:12) had a part. Shallum and his daughters worked next to the man from Moab. They might have been excused; it was hard work, stone and mortar are not easy on beautiful hands.

The goldsmiths, accustomed to the use of delicate instruments, laid aside their ordinary tools for the trowel and square. This was an emergency. The city of God must be built.

Hananiah was an apothecary, a perfumer, the doctor of ancient times. He,

too, was drafted into service. Meshullum offers an intriguing suggestion to that growing class of people in our cities who own no real estate and have no apparent stake in civic life. He was a lodger. But he repaired a portion opposite his chamber. No doubt he could have said as many tell us today, "I don't expect to be here long, I'm just rooming over here. This isn't my responsibility; let the landlord do it!" The shade of Meshullum rises up to haunt any soul today who would shirk his measure of responsibility for the building of a better world.

Often you come upon the account where someone did "another piece," an extra portion. Every enterprise presents its "no man's land," tasks that are not the special responsibility of anyone in particular. Often they are left undone. But when you are building a wall there must be no gaps. Here and there men shirk or fail. Someone must fill up the gap or the wall is useless. For example, there was a portion from the house of Azariah to the corner. Perhaps it was thought that Azariah would do it, but not he—No, Sir, not one inch beyond his building line would he go. So a man named Bennui undertook that, after he had completed his own work. Any mason will tell you that this particular portion was more difficult—"turning the corner," but Bennui was one of those fellows who is always ready to do more than his share.

Another of like mind, Baruch, "earnestly repaired an extra piece." Thank God for those whose zeal prompts them to do more than their share, and to do it earnestly.

Two young men, room-mates, Benjamin and Hashad, did an extra piece. It is always inspiring to see young men pooling their strength and resources for some great task, especially if it be one that another has neglected. One other of these who did an extra piece is Meremoth who repaired (3:21) a portion "from the door to the end of the house of Eliashib." Perhaps you remember that Eliashib is the man who started the work at the sheep gate. But he forgot his own house. How often do we see men and women, who take an interest in civic and even church affairs, sometimes to the neglect of their own homes. Somebody must do what they leave undone. How many boys and girls come to our Sunday Schools from homes of fine, upright people, whose activities—many of them good—absorb their interest, and their children's spiritual welfare is left to the church, left to some Meremoth, who, besides his own duties, takes an interest in the children of Eliashib!

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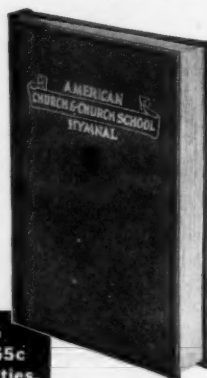
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Need one labor the application of the lesson? We face a world problem today. Every problem is a world problem. We are engaged in rebuilding that which has been destroyed. We must build a new world "that we be no longer a reproach."

The old order perishes. The old walls are destroyed and the gates are burned in the holocaust of a senseless war. We see the marks of destruction all about us. Old economic walls and industrial ramparts have been thrown down. Old national and international theories and practices have been thoroughly demolished. A large portion of the world's workers are right now exiled from its normal activities. Some are left at work. Altogether we must work to build the walls. The problem is perhaps more complicated than what would be for us the comparatively simple problem of building a wall about a little city. But essentially it is the same as faced a consecrated man twenty-four hundred years ago.

Who shall build and how? Leaders, men who seek the welfare of the children of God: Priests, who will clear the way to the altar; Elders, who will administer impartial justice. And just common people like you and me, who have a mind to work, who are willing to go the second mile, and who, above all, accept the civic responsibility of a man who feels that he has a stake in the building of the City of God, each building "over against his own house." If there is to be international disarmament, there must first be, in you and me, disarmament of mind. If there is to be racial justice, in you and me, there must be the uprooting of all prejudice. If there is to be economic peace and welfare, there must be on your part and mine forbearance and cooperation.

When, one day, the task is finished, we shall see as they did of old, "that this work was wrought of our God." And while it is being done we shall have the thrill of knowing that those who give themselves to the building of a fairer civilization are working side by side with Jesus, against that day when " . . . Sons of men shall learn His love,

And follow where His feet have trod;
Till glorious from His heavens above,
Shall come the City of our God."

(Adapted from F. M. North, "Where Cross the Crowded Ways".

We must not let go manifest truths because we cannot answer all questions about them.—*Jeremy Collier*.

The Barter Of Life

By Ray Freeman Jenney

... what shall a man give in exchange for his soul?

"A BUICK car to barter for six months' board and room."
"An evening dress to barter for two pairs of shoes, size 6-A."

Thus read two barter advertisements posted in the window of a Syracuse newspaper office one day last Spring. These two items, representing one phase of the barter system which was resorted to on a small scale under the pressure of economic necessity, suggested to my mind a train of questions.

Why, for instance, had it become necessary in an economic system so highly integrated and complex as ours, to revert to that primitive and outmoded form of exchange known as barter? Climaxing this question and others, came that key question of life put by Jesus, in fresh, re-vitalized form: "What shall it profit a man if he gain the whole world and lose his own soul, and what shall a man give in exchange for his soul?"

The first question obviously deals with one type of values only, the objective and material. Whereas the major concern of the second is with subjective, intrinsic values of life. In this question Jesus balanced the one set of values against the other; the material against the spiritual; the temporal against the eternal.

Glib repetition of Jesus' classic question had rendered it almost meaningless to me until it flashed upon my mind against the background of all too poignant realities, of which the barter advertisements represented but one aspect. How does it happen, I asked myself, that in this sophisticated, scientific machine age of ours, such incongruous advertisements should appear? Let us see.

We know from experience that the value of any institution or system lies in the degree of success with which it functions. The sole purpose of the early barter system being to facilitate an exchange of commodities between individuals as nearly as possible upon a fifty-fifty basis, and not to make money, it succeeded so long as the parties to the exchange got what they wanted. But as economic life became more and more complex it was at length found more convenient to transact business with money as the medium of exchange, and so the barter system was supplanted by the monetary system. Had money re-

RAY FREEMAN JENNEY
Pastor, Park Presbyterian Church,
Syracuse, New York.

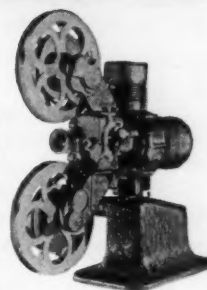


Born 1891 at Meridan, New Hampshire. Educated at Kimball Union Academy, Meridan, Columbia University and Union Theological Seminary. As pastor served Faith Presbyterian Church, New York City, First Presbyterian Church, Galesburg, Illinois, and headed the United religious work at the University of Pennsylvania. Has held his present pastorate for the past four years. M. A., Columbia; B. D., Union Theological Seminary; D. D., Knox College.

mained the medium or means, and not the end, of business transactions, the old barter system might never again have been resorted to. On the contrary, lust for money on the part of selfish individuals led to the amassing of great private fortunes and the concentration of capital in the hands of a few; thus money became primarily the end and not the means of existence, defeating its original purpose. With the rise of the profit system came the price and credit systems. Goods and services were bought and sold at prices which would bring the greatest profit, irrespective of their real values: witness the unscrupulous profiteering which followed the World War, and the real estate boom. Values became more artificial and unreal with the growth of speculative finance, stock watering and similar practices. It is little wonder, then, that our top-heavy price-profit-credit structure, further weakened by foreign and domestic difficulties, tottered and became unworkable to such an extent, that the old barter system reappeared as a last resort in many communities. Our barter advertisements tell their own tragic story of living standards lowered to the level of bare subsistence.

The answer to the first question is easier to comprehend than that to the second. When it comes to making a choice between going without food and shelter for six months or going without an automobile, the decision is simple. But how

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many of us, I wonder, have seriously pondered the question put by Jesus. Few, I venture to say, because it occurs to so few of us to face the question literally and realistically. It is altogether unlikely that such thoughts ever entered the minds of men like Ivan Kreuger and Samuel Insull, who "sold the truth to serve the hour" and "bartered with eternal God for power." But what did it profit them to gain the whole world and lose their own souls? One committed suicide. The other fled from his country, an exile in disgrace.

"What shall a man give in exchange for his soul?" To recast the question in different terms: how much is a man's soul worth to him? How shall he measure it, weigh it, evaluate it? If that intangible entity we call "soul" is nothing but a great question mark, the answer is obvious. But let us probe more deeply.

The soul has been defined as the "spiritual, immaterial and immortal part in man as distinguished from the body; the essential part of a person's identity; that part of a man's nature where feelings, ideals and morals center." Clearly, then, the soul is not something which may be studied under the microscope or in a test tube, nor is it comparable to a garment which may be purchased and worn; neither is it common property

(Now turn to page 37)

Church Codes Start

THESE are great days for all kinds of codes. The following show efforts on the part of the churches to tie in church recovery with national progress.

PROPOSED CODE FOR CHURCH MEMBERS

Believing—that National Recovery is dependent upon the moral and religious forces in the hearts of the citizens, we propose a national recovery in all the Churches by agreeing to the following code:—

I. We agree to work not less than three hours a week in cultivating the right spirit of living for God and His Church, in our own life, as well as others.

II. We agree to be present at all the public meetings of the church as a maximum; the minimum of at least two a week, primarily Sunday School and Church, each Sunday.

III. We agree to support the church with our share of money, the minimum being one-tenth of what we have to spend, and the maximum to be based on our sacrificial love for the Church.

IV. We agree to assist every member of our family to be at church every Sunday, especially the children.

V. We agree that children should not be sent to church and Sunday School,

but should be accompanied by the adult members of the family.

VI. We agree to share our faith with others in the community, endeavoring to get others to church with us.

VII. We agree to exalt God and the Golden Rule in all our transactions.

VIII. We agree to be loyal to and support the program of the leaders of the church.

IX. We agree to pray for and seek to sustain our Government of these United States.

X. We agree to give the God of our Nation and the Church the first consideration on Sunday, before any thing else, for the day.

START THE RECOVERY BY ATTENDING CHURCH SUNDAY

The code appears on the church page of *The Evening Gazette*, Xenia, Ohio.

A CODE FOR THE CHRISTIAN

As a profound believer in and a follower of Jesus Christ, I subscribe to the following code:

1. "I will do my part" in living a life consistent with the 11th commandment given by Jesus.

2. "I will do my part" by some daily act of helpfulness to one of my fellow-men.

3. "I will do my part" by devoting not less than five minutes daily to prayer and meditation.

4. "I will do my part" by giving financial support regularly to my church and other kingdom enterprises to the best of my ability.

5. "I will do my part" by inviting at least one non-church member to attend services with me every week.

6. "I will do my part" by being prepared at any time to bear witness to Christ and his church.

7. "I will do my part" by refusing to sanction any word or act that is not in harmony with my Master's life and teachings.

8. "I will do my part" by not only preaching but by living the Golden Rule.

My acceptance of this code will be evidenced by my promise to attend at least one service of divine worship every Sunday for the next three months, unless prevented by circumstances beyond my control.

(Signed)

This code was written by Roland Merntz, of St. John's Evangelical Church, Birmingham, Alabama, and appeared in his church publication, *Our Church Organ*.

Consultation Service



Henry Edward Tralle

DR. HENRY E. TRALLE, as our educational adviser, is glad to answer, without charge or obligation of any kind, any questions regarding building and equipment. Do you want assistance in getting your church interested in a new building or in a remodeling project? Do you want to know how to make the best use of the rooms you have? Are there some problems of furnishings that perplex you? Do you need new floors in some of your present rooms? Have you a problem of relocation? Do you want to know of some of the newer trends in religious education? Do you need advice regarding the financing of a building or remodeling project?

However small your project and whatever your problem, Doctor Tralle can help you. He is helping pastors everywhere. His advice by mail is a part of the service of *Church Management* to its subscribers.

It might be that you would like to have a visit from Doctor Tralle. It is likely that he will be near you within the next few weeks and could conveniently meet your committee in conference, without charge, or possibly with only a small pro-rata sum toward traveling expenses.

Address Most Convenient Office

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Church Management
Auditorium Building
Cleveland, Ohio

DR. HENRY E. TRALLE
Church Management
Hudson View Gardens, Pinehurst Ave.
New York City

I Will Lift Up Mine Eyes

By Grenville Kleiser

To the heavenly hills
I will lift up mine eyes,
Whence cometh my help,
The truth that is wise.

Away from things sordid,
Beyond earthly strife,
I will lift mine eyes
To eternal life.

The Barter of Life

(Continued from page 36)

which may be held jointly with others, but a quality which is peculiarly one's own; one's inner self, man's intrinsic value. Men and women who personify the best we know in life, we often refer to as "great souls." Their personalities express a quality of life which lifts them above mediocrity; which cannot be wrested from them; which suffuses their lives with the joy of living and sustains them in adversity; which endures after they are gone.

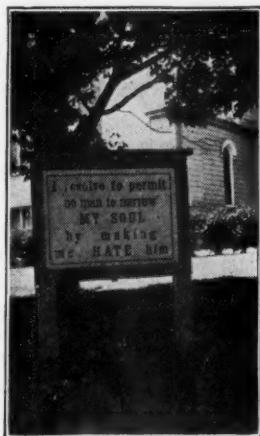
When we come to realize, then, that it is the soul of man which makes him what he is, makes him of worth, blesses his life with happiness and contentment, what is there, indeed, of equal value for which to barter it? The answer seems too simple; so obvious, that we say "surely there is nothing which a man can give in exchange for his soul." And having dismissed the question thus, how many proceed to lose themselves in the world's mad scramble for gold, goods, power, pleasure, deceiving themselves!

In his parable "The Battle of the Barns," Jesus makes a clear distinction between wealth without and wealth within the human spirit. He tells the story of a rich farmer whose barns bulged with grain and he built greater barns. But his soul shrank, and after the completion of the larger barns he died. "Thou foolish one," said Jesus, "this night is thy soul required of thee." To Jesus the one priceless thing in all the universe was human personality. Whenever he touched on the world of things it was to throw into clear relief the intrinsic value of the individual: "for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." His point is clear and unmistakable: "these things" are to be added to life, and not life to "these things." Jesus recognized that instrumental and material things are a necessary part of life but, he pointed out: "Man cannot live by bread alone."

The secret of man's being is not only to exist, but to achieve the noblest form of self-development, self-expression, self-realization; to live for something worthy. It is to wish for worth. Men earnestly desire the enduring satisfactions in life. The difficulty lies in knowing what they are, how to find them, and how to realize them after they are discovered. What would we not give to know the secret of happiness, of the good life? And what would we give in exchange for that happiness, once attained?

One of the chief functions of religion is to enable us to discover these true values, and through them to realize happiness and the abundant life. Today,

SIXTY MILLION AMERICANS



are said to have no church. Some of these are passing your church every day. Do they find anything that touches a responsive chord?

THE WAYSIDE COMMUNITY PULPIT always has something worth while to say; something that makes each person think; and people form the habit of always reading each quotation.

Can you afford not to take advantage of this most effective method of church-door publicity? The cost is about two cents a day.

Write today for free descriptive circular of the Wayside Community Pulpit Bulletin Board, the Wayside Community Pulpit sheets (one for every week in the year), and the Changeable Letter Device, for announcement of regular and special services, etc.

The Wayside Community Pulpit

25 Beacon Street

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fear, insecurity, loss of self-respect haunt the lives of millions of unemployed men and women in our country, and hang like a sword of Damocles over the heads of millions more who fear the same fate. With the spectre of starvation haunting men's lives, what shall become of their souls? Millions no longer strive for happiness and self-realization, but only for food; just food enough to keep "body and soul together." How paradoxical, in the richest nation in the world, in a country over-flowing with wealth, raw materials, machines, and goods without end that this should be true. Would that this depression might teach us one thing: namely, that we have bartered our souls for mistaken, worthless values. This fault is not peculiar to our generation, but it is more apparent than in the past generations because the machine age has put such overwhelming emphasis on goods and materials; on quantity rather than quality. For an abundance of things, we have bartered "the abundant life." Our time, our talents, our energies we have expended for "improved means to unimproved ends," as Thoreau so discerningly phrased it.

It is time we sensed the truth in these familiar lines:

"The World is too much with us; late
and soon
Getting and spending, we lay waste
our powers;
Little we see in nature that is ours;
We have given our hearts away, a sordid boon!"

We all know of individuals who, though they have everything that money can buy, are wretchedly unhappy, lonely, bored by existence; attacked by fears, ill-health, old age; haunted by a sense of the futility and emptiness of their lives. Some, fortunately, come to realize before it is too late, that they have in truth gained the whole world and lost their own souls. They are driven by their own necessity to the discovery of these simple fundamental and enduring "goods" of life: friendship, a good name, and a worthy purpose.

Personalities that have been warped and hardened for want of companionship, love and understanding, blossom into beauty through the discovery of a friend. "What is the secret of your life?" said Elizabeth Barrett Browning to Charles Kingsley. "Tell me that I may make mine beautiful also." "I had a friend," was the reply. "Without a friend thou canst not live well," wrote Thomas à Kempis in his great work, "The Imitation of Christ." Today how heartening it is to find an individual who, though he has lost all his material possessions, can still say with Shakespeare, "I am wealthy in my friends."

How else can men count their wealth today? In these days of dwindling for-
(Now turn to page 41)

Sunday Sickness

A Visual Sermonette For Rally Sunday

By Arnold Carl Westphal

Material Needed—

Cardboard, glue, crayon or paints.

Construction of Object—

1. Cut a strip of cardboard, 3 x 14 inches.
2. Print the word BOASTER across it, and cut apart between the letters A and S. (See Fig. 5).
3. Paste a narrower strip on the back of the card BOA, and form a slide on the back of card STER. (Fig. 3). A should slide under B.
4. Print the letter D on the slide strip, as in Fig. 1.
5. Make a trough on the bottom of Card BOA, as in Fig. 5. This is made by two small strips. See end view in Fig. 4.
6. Cut three cards as in Fig. 2, printing the letters C R O on them, respectively. These are to fit in the trough.

The Lesson

Do you know anybody who enjoys poor health? There are lots of girls and boys who do enjoy poor health on Sundays, and they are usually sick then just between certain hours, and not all day. They get an attack about the time the first bell rings for Sunday School. As soon as Sunday School has started they get well, but they were too sick to go on time, and they can't go late. A doctor is never called for this kind of sickness. If he was called he would say it is a case of *Morbus Sabbaticus*. I will call

it "Sunday Sickness" which means the same thing.

There are all kinds of boys and girls who stay out of Sunday School, even when they are not sick. For instance, there is this kind of a boy who stays out. (Hold up BOASTER.)

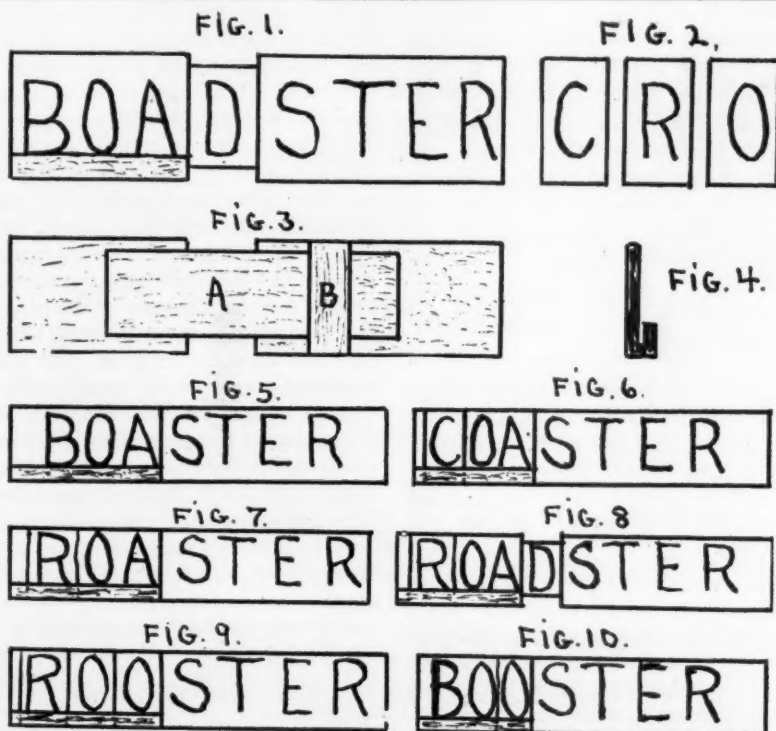
1. He is a BOASTER. The teacher calls on him, and invites him to come. He immediately speaks up big and says, "Sure, teacher, I will come, and believe me, when I come I will bring about a half dozen others with me. We will make a real class down there."

The teacher waits for him, but he never comes. She decides he is just a big bluff, a BOASTER.

2. (Put letter C over B.) Then we have another kind of boy. He is a COASTER. A COASTER is a wagon that won't run unless it runs down hill, or somebody pushes or pulls it. The teachers asks this boy to come. He says, "Well, teacher, if you send somebody after me Sunday mornings, I will come, because I don't like to come alone." That boy is a COASTER. He won't move on to Sunday School unless somebody pushes or pulls him there.

3. (Remove the C and put the R over the B.) Here is a third boy. He is a ROASTER. When anybody makes fun over us, we say, "They are roasting us."

The teacher goes to see this boy. He just laughs and says, "Me go to Sunday School? Ha ha. That's a big joke. The



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roof would fall in if I came. No, I don't believe in Sunday School. That's for girls and sissies." Now that boy is a ROASTER, because he makes fun over all who go to Sunday School. He may change his mind some day.

4. (Pull out the object to position of Fig. 8.) This is another kind of boy. He is a ROADSTER. Every Sunday he goes out on the road, perhaps with his father or mother, or both. Out in the automobile, for the day. He takes to the

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of hopeful, helpful, optimistic songs that have ANIMATION WITHOUT FRIVOLITY. Ministers invited to send for copy.

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A REMINDER OF CHURCH VOWS

Old First Church (Presbyterian), Sandusky, Ohio, uses from time to time a communion attendance record which is different. It carries the church covenant which was entered into by the member

when joining the church. The communicant is asked to write in the date of his admission to the church.

It is not a half bad idea to remind communicant members of these vows which meant much to them when fresh in their religious experience.

THE OLD FIRST CHURCH, SANDUSKY, OHIO

SACRAMENTAL COVENANT

C On the.....day of....., 192....., I made the following sacred promises to Almighty God and to His Church into which I was received as a member of His Body.

O Question: Do you believe the Lord Jesus Christ to be the Son of God and the Saviour of the World?

M Answer: I do so believe.

M Question: Do you, humbly repenting of your sins and earnestly desiring to be saved from their penalty and power, accept the Lord Jesus Christ as YOUR Saviour and His cross and precious blood as the price of your personal redemption?

U Answer: I do, with gratitude and love to Him, accept this great gift.

N Question: Will you promise to forsake every known sin, to live an earnest, faithful Christian life, to imitate the example of the life of Jesus, to confess him daily by your life before men, and set an example in all things, for His sake?

I Answer: I will promise to do all this with God's help.

O Question: Will you, as a member of this Church, be faithful in your attendance on its services, will you support it by your prayers, your good works and your gifts, so long as you are a member of it?

N Answer: This I willingly engage to do.

NAME.....

DATE OF BIRTH.....

S
U
N.,

F
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B.

1,

10:
45

Please Sign and Drop on Collection Plate Sunday Morning

road. If they don't take him out, he goes for a hike. This boy is a ROAD-STER.

5. (Place the letter O over the A, and close to position of Fig. 9.) This boy is a ROOSTER. He doesn't come, because he stays in bed too long on Sunday morning. He stays in the ROOST until after the last bell has rung for Sunday School.

6. Wouldn't it be sad if all the boys and girls were BOASTERS, or COASTERS, or ROASTERS, or ROADSTERS, or ROOSTERS? If all were like that, there wouldn't be a Sunday School.

There is still another kind of boy or girl. (Take the letter R off the B and show BOOSTER.) This is the kind of boys and girls that make a good Sunday School.

How many would like to be that kind of a boy or girl?

Additional Step

If further steps are desired, take three strips of cardboard and print the number 1 on each of them. Hold up one and ask what it is. They will say 1. Hold up the other two, singly, and they will say each is 1.

Then place two of them side by side and draw out from them that when placed together, the number is not only 2 but 11. Likewise put the three together, to make 111. Show that when the 1 is separate it is only one, but when

it works together with other ones, it grows rapidly. Likewise, boys and girls when working together, can soon make the Sunday School grow to big proportions.

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Tragic reversals of fortune and radical readjustments of personal budgets during the past three years have taught American families many lessons which may be of permanent value as guides to simpler but happier living. Awards are offered for the purposes of drawing out and conserving these constructive experiences of the depression. The Thrift Contest is open to all citizens and will include awards for the best suggestions on economy and thrift in all departments of the personal and family budget, including food, clothing, amusements, Christmas and anniversary giving. The awards seek especially to discover new methods of supplementing family income.

Detailed information concerning the conditions of the competition for the awards is available from The Golden Rule Foundation, Lincoln Building, New York, N. Y.

The Barter of Life

(Continued from page 38)

tunes who are the wealthiest people? Are they the individuals who count their wealth in units of gold and goods or those who measure in terms of intrinsic, enduring values? Are they not the ones who can say with Iago,

"Good name in man and woman, dear my Lord,
Is the immediate jewel of their souls:
Who steals my purse steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed."

In these days of disappointment and disillusionment who are the happiest people, the most successful, the most honored? I venture to say they are the school teachers, college professors and educators in all realms, who are devoting their time and talents to developing into fine manhood and womanhood the youth of our land; the physicians like Sir Wilfred Grenfell who have dedicated their lives to the task of saving other lives; scientists like Albert Einstein and Madame Curie; philosophers like John Dewey; pioneers in the great causes of world peace, economic justice and the building of a better social order, like Jane Addams and Frances Perkins; artists, poets, sculptors, writers, composers, musicians, and all those who create or interpret that which is beautiful, true and good. All these enduring satisfactions are without money and without price.

* * *

What a chance mankind has today to lay hold on the improved means of modern life and dedicate them to improved ends; to exchange the instrumental values for eternal values, and to realize the abundant life. There never was such a chance in history!

What are you doing with your life? Have you found something worth living for? Each of us should ask himself these questions . . . "for of all sad words of tongue or pen, the saddest are these, 'it might have been.'" There awaits each one of us some truth to discover, some beauty to create, some goodness to achieve, some spiritual value to express, some wrong to right, some humanitarian cause to serve. If you are not seeking in life for these intrinsic values, if you have not dedicated your life to these noble ends, then indeed you are bartering your life for naught, and no accumulation of money or possessions, however vast, can make you happy.

"He that findeth his life shall lose it. And he that loseth his life for my sake shall find it."

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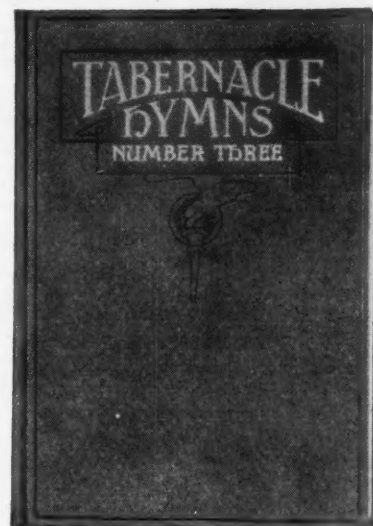
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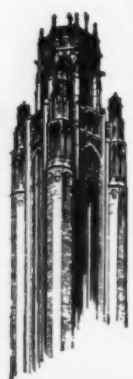
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The Empty House

By Frederick M. Meek

FREDERICK M. MEEK

Pastor, The Second Congregational Church, Biddeford, Maine.



Mr. Meek, thirty-one years of age, is now at his first pastorate to which he was called in January, 1932. He has an A. B. from Mt. Allison and a B. D. from Yale.

When the unclean spirit is gone out of the man, he walketh through the dry places, seeking rest, and findeth none. Then he saith, I will return unto my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of the man is worse than the first. Even so shall it be with this wicked generation. Matt. 12: 43-45.

THIS is the Parable of The Empty House in which the Master compared a man's evil life to a house that needed cleaning out and refurnishing. The owner proceeded to empty the house of his life of all its old contents. But when that was done he let the matter rest there. And in the end his tragedy was only deepened.

An empty house always provokes curiosity and inspires fear. There was a time when it meant comfort, shelter, home, life, but for some reason the owner emptied it of everything. It may have been because of death, or plague, or domestic trouble. Ever since it has remained unoccupied. One hears no voices, no laughter, no footsteps. The only sounds are the scratching of mice, the creaking of doors, the cracking of joists, and everywhere one sees the fingermarks of the hand of decay.

I

How like the circumstances of many people's lives! Men and women decide that they are done with their present way of life. It has not given the satisfactions they had hoped, and it has brought difficulties they had not expected. They are determined to be rid

of their old habits and practices, procrastination, jealousy, bitterness, garrulousness, or perhaps the coarser sins of the flesh. They work with diligence until the house is clean and empty of everything. They see the evil they have driven out slinking off down the road and finally disappearing around the corner.

Days pass comfortably. Then near the dusk of a hot sultry afternoon the old evil comes gliding back from out the surrounding wood. It looks in through the windows to the rooms where it had lived so long as master. They are still empty. It beckons, and from nearby hiding places seven others, worse than itself, come running. They burst into the empty house and seize it for themselves. The poor bewildered householder finds his condition seven times worse than before.

That is the common experience of men and women. They have driven out the old personality-destroying habits and influences. But they have failed to be as positive toward the good, toward refurnishing the houses of their lives with personality-creating habits and influences. Their attitude is rather one of neutrality, content with its achievement of expulsion. But mere neutrality never gives that mastery over life that can prevent the ever-waiting evil from returning to occupy its former place. In the absence of such positive mastery there is no influence to keep the old habits at bay. And they return with appetites sharpened and with strength increased because of their previous expulsion.

II

The perils of the empty house are very imminent at present for the national life. Governmental action and public opinion are uniting to sweep the economic house clean. A great many of the interests concerned are glad to have it done. They feel it is necessary for their continued existence. But what after the house has been cleaned? What of the refurnishing of the American economic house? Or will we leave the house empty as so many of these same interests are hoping?

What positive features and ideas should we bring into our corporate economic life, in order to keep our next condition from being seven times worse than our first?

1. There is need to realize that the business man is not the only important figure on the stage of the development

of American life. Up to the present the history of this country has been occupied chiefly with industrial development. Naturally this concentration of attention has given an expanded feeling of importance to economic enterprise, and to economic enterprise of a particular kind, namely that which is conducted with the aim of making the largest possible profit. Over the years the sentiment has become prevalent that the economic side of life is a law unto itself. It has resisted judgment and correction, and condemned criticism of its procedure by every expedient. It has regarded itself as a separate entity with its own rules in the social order.

A very interesting parallel can be traced here between this attitude and the attitude of kings centuries ago. At one time royalty asserted "the divine right of kings." It is paralleled today by the attitude which might be called "the divine right of industry." In past days people said "The king can do no wrong." We have grown accustomed to hearing, "In the pursuit of profits industry can do no wrong." In the case of industry and of royalty this attitude is simply a delusion of grandeur. We need to rid ourselves of this delusion of grandeur in business, and to substitute for it the idea that while business is important, it is not *all* important in developing American life. At the present time there is nothing that is more important for the future of American life than honest disinterested political service on the part of the best educated and most prominent citizens. There are few things more important than a press free from partisan interests, which can be depended upon to give accurate summaries of national and international news, without the bias of sectional interest, or the vivid colors of the propaganda of particular groups. There is tremendous need for a new conception of the work of the lawyer, the work of the teacher, and the work of the minister of religion. And if the American people are to realize their possible national development there must be a new idea of work—work for the sake of its craftsmanship or its service rather than its commercial value and its possible percentage of profit.

2. It is necessary too that we refurbish the house of American economic life with more consideration for the common man. Industry has forgotten its responsibility for the common man who works for it and whose labor sustains it. Industry is very particular to look after its property, its machinery, its capital investment, but the man who costs the company nothing to place him in front of the machinery as part of the necessary equipment, and who costs the company nothing for replacement when old age comes, because parents and the

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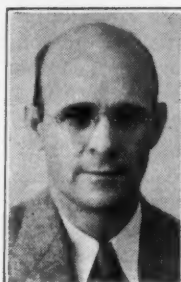
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state have seen to the upbringing of children, is often hired and fired simply at the economic convenience of the enterprise for which he works.

The common man must live by his labor. He owns neither the ground whereon he works, the machinery with which he works, nor the product of his work. These things are all to others. All he has is his job. His job alone is between him and poverty. Yet in spite of all our fine phrases and political theories his job is not something that he can barter or dispose of at his will. His job is bartered with and disposed of within the very narrow limits that ill-regulated competition in the hands of profit-seeking men permit. And the result practically forces him to take what he can get, and with no surety for any future continuance.

Here are two ideas then with which the economic house must be refurbished. First, a living should have the same charge against the production of indus-

try that the stockholders' dividends do. But at present that is not recognized. Paul H. Douglass showed in the *World Tomorrow* that in 16,000 manufacturing concerns during the first half of 1932, dividends were about 60% above dividends for 1926; while wages were only 38% of the 1926 total. That leads to this second thing, closely tied up with the first. When a man throws in his lot with an industry, that industry is morally responsible for his future welfare in times of good work and bad, just as the industry is responsible for the capital invested in it. Why should it be that the worker is always discharged in order that dividends can be maintained? Why would it not be as fair to return part of the capital investment in order to cut dividends so that wages might be maintained? Yet we never hear of this latter.

3. We need a new set of ideas about trustworthiness in the handling of money. Public opinion would roundly

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condemn a surgeon who, while under the influence of drugs, performed an operation in which his misjudgment cost the patient's life. The patient entrusted his life to the surgeon and the surgeon was not fit to receive the trust.

Suppose another case. A man and wife well along in years entrust their lifetime accumulation of money to another for safe-keeping and investment, in order that they might spend their remaining days in comfort and dignity. But if that other, in the full possession of all his senses, loses that money by playing crap with it on the Stock Exchange, so that the means of living for his two clients are lost, then that man is as guilty toward society as is the surgeon. He was not fit for his trust. There must be the same demands of character made upon those who have the custody and investment of money, as are made upon the doctor and the minister. For any future safety we must refurnish the house with such attitudes of trustworthiness in the handling of money.

Should we simply clean house, and then leave it empty, there will be no positive repelling power to keep at bay the old forces of evil that are desirous, as soon as conditions are propitious, of sitting once again in the high places.

III

There is still the empty house of international life. Too often we are content to thank God that the house of war has been swept clean, that there is "peace"—emptiness! And meanwhile we are doing little or nothing to refurnish the empty house with peace furnishings. We are not bringing in attitudes of personal world friendship; we have no positive friendly interest in other nationals. Rather we speak of preserving our neutrality—our emptiness—and we dread the contamination of internationalism. Meanwhile the demons of distrust, suspicion, and national bigotry are creeping back

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again. And before we know it they will have seized the international house and we will be at it again. And if the prospect is that our next condition will be seven times worse than our last, we cannot afford from any point of view to be neutral about this matter of world peace.

IV

The perils of The Empty House are ever with us. But for Christian people there can be no such thing as neutrality in these matters, there can be no such thing as an Empty House. At the heart of the Christian faith is a two-sided experience. There is the expulsion of evil. And then there is the filling of the life with Christian attitudes. The strongest power in the world for opposing evil is the repelling power of a positive Christian attitude.

The Kingdom of Christ

(Continued from page 24)

What shall we say more? Time would fail us to mention the galaxy of men and women who alone saw a vision of the Church. For instance, Robert Raikes who alone saw the significance of the Sunday School; William Booth who alone saw the Salvation Army permeating the slums and lifting them Christward; George Williams who alone saw the Christ in the Young Men's Christian Association; Arthur Nash who alone dared the Golden Rule in Business; Frances Willard who alone saw the Prohibition of Intoxicants slowly but surely leavening the world for sobriety; Jane Addams who alone saw the intrinsic value of Hull House in the social and economic life of an industrial environment. . . .

Neither time nor space can here be given the myriad sons and daughters whose timely visions have constantly inspired courage and confidence. Records—both sacred and secular—abound with individuals who alone saw his own respective vision. For example, Simon Bolivar saw five republics of freemen rise from the depths of anarchy, and Louis Pasteur beheld the kingdom of Disease slowly transformed into the blessed kingdom of Health and Happiness. Indeed, history is white with those whose visions have enriched and indebted the race forever.

But seeing visions is a lonely and hazardous vocation. Ignorance and superstition invariably pay the prophet in persecution and—death. And yet, what a priceless recompense! Constellation more nearly defines the true prophet than any other word. It means "studded with stars." He is Courage walking alone in the wake of Defeat; he is Comfort healing the wounds of Misery; he is Hope hovering over Despair; but above all, he is ever the brightest Constellation in the glorious firmament of the everlasting Kingdom of the everlasting Christ.

Our Inquiring Humanity

By S. Wilmer Beitler

Oh that I knew where I might find him.

Job 23: 3

Thou shalt find him, when thou searchest after him with all thy heart and with all thy soul. Deut. 4: 29

IMPLANTED in our humanity is something higher and deeper and broader, greater, nobler than itself. That something will not be satisfied with its immediate environments and knowledge. It reaches out constantly into the beyond and the unknown. While walking in the narrow confines of earth we range the universe: existing in time we live in the endless stretches of eternity. It is the human soul which makes this necessary and possible. Though the soul has never been seen nor touched nor weighed nor analyzed, its power and influence have been felt through the entire universe and all time, motivating both. It is the one reality of our humanity. About it there is a wholesome discontent which is the sign, not of man's littleness but his greatness, not of his weakness but his strength.

It was this which made Robert Louis Stevenson declare as a young man "There is something in me struggling for utterance, as yet I know not what." Wordsworth felt it when there welled up in him the knowledge that he was a dedicated spirit and that he must fulfill vows which unknown to himself had been made. Such it was that Walt Whitman knew when out under the prairie night sky he stretched wide his arms and embraced the entire universe. It found expression in Francis Bacon who became one of the greatest thinkers of the ages because he believed himself born for the service of mankind. This it was which spoke in the life of Abraham Lincoln. "Attending at one time a revival meeting where a Methodist minister was earnestly protesting against the wrong of slavery, he heard the preacher say 'Some day there will arise a man of vision and valor who will see the enormity of our national sin and will bravely strike the shackles from the black man's wrist.' In referring to the meeting afterward the great Commoner said, 'I knew that he was talking about me.'" Summing it all up Emerson in a kind of panpsychism writes of the *Over Soul* which motivates, unifies, and brings to fruition the noblest and highest.

The Spiritual Challenge of the Ages

In the individual this at first is undefined and its source unknown. We won-

S. WILMER BEITLER

Pastor, First Presbyterian Church, Butler, Pennsylvania.



After spending a number of years in business, Mr. Beitler entered Princeton Theological Seminary for study. Following three years work there he went to Sayre, Pennsylvania, where he was pastor of the First Presbyterian Church for two years. Then for six years he was pastor of the First Presbyterian Church, Ingram (Pittsburgh), Pennsylvania. The past ten years have been spent in his present pastorate.

der at our thoughts; we wonder at our actions. Yet, though vaguely, we have realized in our own experience that which Will Durant says in discussing the metaphysics of Aristotle, "Everything in the world is moved by an inner urge to become something greater than it is." All the discoveries and creations of ages, the conquest of the earth, the sea, the air, have been prompted by this challenge, yet have failed to fulfill or satisfy. In man the urge is toward his own completeness which sooner or later he knows cannot be accomplished in or through the world without. It must be achieved in and through the world within, the inner content of his own soul consciousness.

*In a sermon recently published, Dr. Charles Steinmetz, the great scientific genius, is quoted as saying in an interview shortly before his death, "The greatest discoveries of the near future will be in the realm of the spiritual," which he emphasized as humanity's greatest need. Summarizing this interview the writer goes on to say "In recent generations we have penetrated the secrets of the physical universe and harnessed vast powers of nature to do our bidding and increase our wealth. But in doing so—we have failed to find happiness, and our most urgent need is to make discoveries in the realm of the spirit—to lay hold upon the invisible resources that are able to enrich our souls and to produce nobler and happier living."

*"Riches of Grace," Henry Wade DuBose. Christian Century Pulpit, April, 1933.



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But after all this is not a sign of modern thinking nor of recent awakening. From the beginning of time the soul has been inquiring, seeking, yearning to know itself, its source, its conduct and its goal. The earliest civilization reveals man seeking companionship for his soul. The great literature, philosophy, art, meditation, devotion of the ages are but the quest of souls for environments and companionship and action worthy of their greatness and of their power. Nor is this alone the quest of age, when worldly material things have proven unavailing and unworthy. The President of one of our leading colleges made the statement that the greatest difficulty in selecting speakers for the college platform was to secure men who were sufficiently spiritually minded to meet the yearning desire of the soul of youth. In conference with youth, in High School, in College and in the Church as well as in promiscuous groups this has been singularly emphasized. All the inquiries made and problems presented may be catalogued under three great headings. In order of their importance judged by the number of inquiries, they are as follows:

What must I believe?

How must I behave?

What must I do?

What Must I Believe?

Inherent in humanity is a reaching back to the source from which we came and forward to the goal unto which we must attain. The youth of today is as insistent in seeking the source of authoritative truth as the Greek philosopher after ultimate truth. A material evolution comes to try his credulity and God is relegated to the realm of fable. Liberalism takes possession of society and government and education, and for a season he loses sight of a moral universe. In the maze of things we hear the universal cry "What is truth?—Would that I might find a final authority, God—What must I do to be saved?" This is not primarily a theological problem. It is the cry of the discontented soul of the world which seeks deliverance from its own uncertainty, perplexities, anguish, doubt of everything—even self. The classic of it all is that cry of Job centuries ago, distraught and distempered, when everything had failed him, possessions, friends, family, and seemingly God.

"O that I knew where I might find Him!"

There is an old African proverb which says, "Avoid God and you end with him." That is to say everywhere we are face to face with a divine architect from whom we cannot escape, try though we will. He who looks at the beauty of the world without, who knows the reaches of the soul within; he who feels the rhythm of the world about him and hears the melody of his own soul, he who follows

the planets in their orbits and the seasons in their order, he who knows the reach of his own mind, cannot escape the author of it all. And he who can banish God from his reckoning dares not trust any deduction of his own mind.

What must I believe?

"Whoever plants a seed beneath the sod
And waits to see it push away the clod,
Trusts in God."

"Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?"

If I ascend up into heaven thou art there;

If I make my bed in Sheol, behold thou art there.

If I take the wings of the morning
And dwell in the uttermost parts of the sea;

Even there shall thy hand lead me,
And thy right hand shall hold me;
If I say surely the darkness shall cover me,

And the light about me shall be night
Even the darkness hideth not from Thee,
But the night shineth as the day."

(Psalm 139)

What must we believe? You must, because of the integrity of your own soul, believe in an architect, and a builder—an author and perfecter. You cannot escape God. Struggling ever through our humanity, yourself, for his fullest expression and through all nature for his manifestation, you must meet him face to face incarnated in the flesh, evident, visible, vocal, holding out his hands that the honest searcher after truth may touch the nail prints in his hands and thrust his hand into the wound in his side, the witness of a God who so loved that he gave everything for our humanity. And echoing through the ages, verified and confirmed again and again, in many a noble hero soul, we hear the word given to Israel in the ancient law, "If with all your hearts ye truly seek me, ye shall surely find me, thus saith your God."

As we seek we may well remember Pascal's memorable sentence. "Thou wouldst not seek me hadst thou not already found me."

How Must I Behave?

This naturally leads to a second great inquiry that youth is asking. It likewise is the quest of the ages. As soon as a God is discovered or even imagined there arises the problem of a moral universe and how one must behave in it and towards it. St. Augustine who wrote "The first autobiography in all literature and the first classic of Christian experience outside the New Testament" lays bare a soul which had come face to face with the reality of God and the resulting reaction. We have in his *Confessions* the working through his vital problems till he stood triumphant, the master of himself, in spite of the fact that "The old life left a legacy of evil dreams." Or again in Dante's *Vision—The Divine Comedy*, the first Christian

poem, is "The most sublime and significant exposition of the human soul in all literature," seeking the way of life and living in the face of a just and righteous and moral God. One would never place the *Imitatio Christi* of Thomas à Kempis in the field of reading, as having had more copies printed than any other book next to the Bible, yet such is a fact. Here once more we have the laying wide open of a human soul, which having sought finds answer to the question youth is asking today. Herein is a soul who has attained and answered the question himself. Next in the train follows another book in widest popular circulation—John Bunyan's *Pilgrim's Progress*, setting forth the way he had been forced to meet the great issue and learn the rule of conduct.

No man can tell you how you must behave, no more than could these great names be told. But in your own soul God has set the law; there speaks a voice; and such is the integrity of your soul if you will but give it a chance, if you are ready to meet the issue fairly and squarely, you will know and determine not to do in the dark that which you would not do in the light, under cover what you would not do in the open, to another what you would not have him do to you. Having discovered a God you will know the truth, and the truth will set you free. Particularly to youth who so frequently seeks information on sex relationship comes answer in the voice of God which will determine you not to do to another man's sister what you would not have him do to yours—not to treat any girl who will some day be another man's wife and the mother of his children, as you would not want a man to do to the girl who will some day be your wife and the mother of your children.

He who is willing to know and follow the will of God will understand full well that because "everybody is doing it" the purity and honor of God is not in it.

What Must I Do?

Lastly comes the third question—"What must I do?—And, thank God, youth is asking it in sincerity today as only great men seemed to be inquiring a former day.

In that soul of yours is the call to serve, and likewise a realization that only as you do, will you find happiness. One honorable vocation is as commendable as another, but only the highest that lures your soul is worthy of you, whether it means in the world's eyes much or little, no matter how great the sacrifice may be required. If this great problem of your soul is to be solved it will find answer only in doing the highest and best that lies within you.

Remember that every great institution is but the lengthened shadow of a great

soul. SAVONAROLA became the greatest moral force Florence ever knew—William the Silent and Holland—Cromwell and England—Garibaldi and Italy—Ruskin and Beauty—Wesley and Methodism—Luther and the Reformation. What must I do?—the highest that your soul findeth to do, therein is happiness.

Conclusion

As you face these three great questions let me point to the One who has answered them for all time, in the integrity and perfection of his own soul—What must I Believe? Behold the Christ and know God.

How must I behave? "My meat is to do the will of Him that sent me".

What must I do? "We must work the works of Him that sent me while it is day, the night cometh when no man can work."

"Oh, that I knew where I might find Him!" the answer comes echoing through the ages. "If with all your heart you truly seek Me, ye shall surely find Me," and know how to behave—what you are to do—your source, your conduct and your goal.

Our Unpossessed Possessions

(Continued from page 30)

ified in our thinking by a clear recognition of the fundamental and radical changes which inevitably must go to the very heart of our political and economic order.

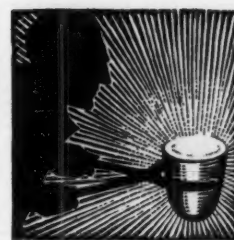
Again, look into the American life of this last week. It has been but a further evidence of the mind of America. What a magnificent spirit has been shown. No riots and no bloodshed! No fear upon the part of our people! Rather there has arisen to the surface a tremendous demonstration of good will, patience and confidence. It has been the most heartening thing which has happened since the war. There has been something contagious about it. The soul of that man who has not caught it has already atrophied, and there is no hope for him. Truly his little world has come to an end. Well, all of that represents the spirit of a great people. Undiscourageable! Undismayed! Still possessed of the pioneer spirit of our forbears, and determined as never before to be guided by that spirit toward the conquest of the unoccupied and unconquered across all our social life. That is a possession in which we all share. If you have not caught that spirit, crawl into the box where you have your gold and lock the door from the inside and smother yourself, for you are already dead.

Furthermore, think of the unexplored and unattained areas of our own lives to which we can now give our concern. We may have failed in the attainment of our material objectives. We may not have realized that goal in a home, in insurance, and in stocks and bonds. Well, what of it? Look in another direction. What about those intellectual objectives which we have been neglecting through the years. There are objectives in character which we may have forgotten. What are we doing with these? There are cultural objectives to which we can turn our attention. Many men who have been thrown out of employment in the industrial world will never go back to their old jobs. In the emergency of a new order, new activities will be developed, new tasks will present themselves, and new opportunities will open. Why not during these days of difficulties prepare ourselves for that new world?

This brings us to the consideration of success. Some great successes are being wrought out these days. Is not a successful man one who has hewed out for himself some objective of the soul, and who moves steadfastly toward that objective regardless of the obstacles which he must meet along the way? Such objectives, if he be concerned with true success, are not necessarily material. His material objectives rather make contribution toward the moral and spiritual ends of his life. Every man has set for himself some fine integrity of the soul to which he devotes the major passion of his life. That man who moves toward that end with high and holy endeavor is successful. Jesus said: "I must go to Jerusalem." "He set his face steadfastly to go to Jerusalem." That man is ultimately successful whose integrity and fineness of soul has been kept in the midst of days like these. There is a call upon the soul for high-hearted men whose objectives are to be found in the finer realm of personal character.

A young couple were in my office sometime ago, and as I sat and talked with them my heart took courage. I have followed them now for the last two or three years with friendly interest. They have had a hard time. They lost the little home they had hoped to own. For months and months he was out of a job. During all that time he had studied to prepare himself for another trade. She likewise had learned a trade in her spare moments, so that both of them would be equipped. Then employment came, enough to put them back upon their feet. But it was only temporary. Now he was out again. Were they down-hearted and discouraged? Not at all. They had paid off their debts; paid their rent three months in advance; stocked themselves with groceries

(Now turn to page 49)



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Our Unpossessed Possessions

(Continued from page 47)

and bought a few books. While trying to secure work they were continuing their study. They left, going hand in hand down the street. As I watched them a tenderness filled my heart. They were high-hearted. They had each other. They had life. They had determined that life's doors would not close upon them, no matter what happened. If it became necessary to learn a dozen trades they stood ready to do it to find a way out. Such was the spirit which built our land. Such is the spirit which will build it again.

Finally, how much more of God we might have; and, with such a spiritual possession, how much more of stately poise, and kingly power, and prophetic vision we might live through our daily experiences. Most of us have been content to draw a tiny cupful from the vast and infinite ocean. God is not only a power to be used but a spiritual life to be shared. We will never be fortified with the strength and the power of God to meet the daily issues of life until we come to share our lives with him. Nor will we have that illumination for the darkened ways of life which we so desire until we move on to that opening up of the soul that allows our heavenly Father to come in and take possession and dwell there. We have all been too satisfied, continuing to live thus poverty-stricken and in darkness.

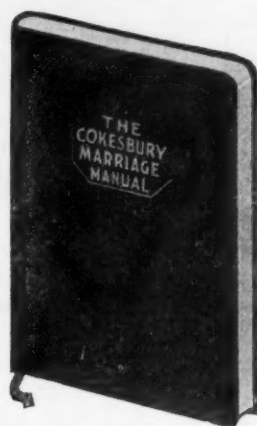
I came into our sanctuary the other morning just at seven o'clock. The sun had just come up, and as I stood for a moment in the pulpit and looked out toward the East, I saw something I had not seen before. A little while before this beautiful Temple of Worship had been dark. To have come into it then would have brought no inspiration. But the day began to dawn, and the sun began to come up. Gradually the shadows were dispelled, and just as I came in, the full glory of the early morning sun burst through that wonderful window yonder at the East, so that not only were the shadows dispelled, but in their places the softened rays of brilliantly colored light cast their reflections all over the room. The window with its blue and its purple, its rich deep green, had given a glow and a brilliance to this room which was at once awe-inspiring and challenging. The thing that attracted my attention was the window itself. It seemed to gather and hold for just a moment before it diffused through the room, all the glory and radiance of the sun. Thus back of the figure of the Master, there seemed to be gathered together all the glory of heaven. I said to myself "O, if my life could be so filled with all the fullness of the life of God, what illumination of the soul would be there." To share in the fullness of the life of God

constitutes probably one of the most neglected areas of our lives. What a change would come over our churches if any considerable number of people steadily moved out to appropriate more of the life of God within their own souls.

"But we be still, and take it not out of the hand of the Syrians." Our Father does exactly with his spiritual possessions as with his material and earthly gifts. His giving of them does not set aside for one single moment the necessity of our efforts to possess them. For most of us the major effort of our lives has been the acquisition of the things of this earth. We have lived in an acquisitive society, and have shared its philosophy. The same energy and the same effort put forth in these directions

might revolutionize all our lives, and would certainly change the spiritual temper of the Church of America. By submerging these lesser objectives which today have very largely been shut off, and by turning our attention to those higher and holier ends, we would make invaluable contribution toward the development, and the enrichment of our common life. After all our former quest has proved to be but a myth. The wealth which we would have built up has proven to be but the gold at the end of the rainbow. To direct our energies toward these higher ends must certainly prove the beginning of a new day for the life of the world; the life of the church; and for ourselves, life's shining Way.

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• THE EDITORIAL PAGE •

Now You Be The Judge

Tell What You Think of These Sermons

THE five judges for the sermon contest have done their work. They were Albert W. Beaven, Peter W. King, J. W. G. Ward, Charles W. Ferguson and William H. Leach. To secure some uniformity in the plan of consideration the following form was devised. A copy of the chart was attached to each sermon. The markings of each judge were removed and a clean chart attached before the manuscript went to the next judge. No one knows, or will know, the markings of another. The actual markings varied with severity or leniency of the individual judge. Yet the ratio of standing allowed each sermon was surprisingly proportional.

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5. Literary Quality (Construction and readability)%
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Total%
Divide total by six to get grade of sermon.....%	
.....	Judge

Some of our readers will almost surely disagree with the first place selection. Others will have comments they would like to make on the selections as the whole. We want to give you that opportunity. Write us a letter of not more than six hundred words giving us your opinion as to which of these published sermons should have the first position. We will try to publish the letters which make definite, constructive suggestions. A year's subscription to *Church Management* will be given to the author of each letter published.

Another feature of the contest will appear in the magazine of next month. In Dr. Boller's department of *Illustrative Diamonds* the entire group of illustrations will be taken from sermons submitted in the contest which have not been pub-

lished. He is searching for fresh illustrative material. When he finds such in this group of sermons he will use it, giving credit to the author, for his pages. This will give you a further idea of just what sermonic material preachers are finding interesting in these days.

In that issue also there will be an article by one of the judges which analyzes the virtues and limitations of many of the sermons submitted in the contest. After you have enjoyed this number you will need the November copy to get the full story of the contest.

Preachers Pay Debts of Their Churches

THE preacher may not be much of a financier. But he is certainly the boy who is coming to the rescue of the debt burdened churches. Indications are that in most instances the preacher has assumed a very generous portion of the indebtedness.

Here is what I mean. Take a church which pays its minister three thousand dollars per year. The interest on its mortgage is \$1,200.00. Times become rather difficult and the church finds it impracticable to pay both the preacher and the banker. So a transfer of funds is made. The trustees vote to transfer eight hundred dollars from the salary of the preacher to the counting house.

The action is not usually announced in this way. A report is made that conditions make it essential that the preacher take a smaller wage. He agrees to it. But the practical result is simply a transfer of funds. The trustees say, in fact, "The church debt is too much for us, we will let the preacher pay it."

No, the preacher is not much of a financier. But he is the boy who is keeping churches solvent in these trying days.

Can Liquor Do Better Than Beer?

BEER has failed its advocates at one of their most insistent points. Less than a year ago jubilant beer sponsors assured a naive, but hysterical, public that once beer was legalized the tax burden upon their shoulders would be considerably lightened. The history of the six months of legalized beer has seen more additional taxes levied upon the American people than any similar period since the world war.

The same wet advocates are now very silent when past promises are brought up. But they are assuring us that as soon as hard liquors are legalized that the Federal income tax and other taxes will be lessened. Maybe they are right. But our guess is that if you raise this question six months after repeal it will be met with the same silence which now greets one who asks about beer as a savior from taxes. This prophecy is based on a knowledge of mathematics rather than a prejudice against liquor.

The SERMON BUILDER

The heart of it is a four page working sheet $8\frac{1}{2} \times 11$ inches. Pages one and four are used for sermon construction. Suggested themes are recorded, appropriate Bible verses noted and the ideas laid out as they come to mind.

The inside pages provide the file for material. On page three there is a place for noting book and magazine references. A unique feature of that page, also is a vocabulary building

column, where words appropriate to the theme are listed.

For instance a Labor Day sermon should include terms which show familiarity with laboring conditions. Page three is reserved for pasting clippings. In one movement the clipping is permanently attached to the subject it illustrates. This one feature makes unnecessary clipping systems costing several times the price of this sermon builder complete.

The front page of the working sheet is divided into four main sections. The top left section is titled 'SUGGESTED THEMES' and contains the instruction 'Underline one theme to select'. The top right section is titled 'BIBLE TEXT'. The bottom left section is titled 'BIBLE REFERENCES'. The bottom right section is titled 'STEP BY STEP CONSTRUCTION' and contains the instruction 'No. 1'. A handwritten note across the page reads: 'Continuation starts on this page. Suggested themes, texts, and Bible references are listed. Stop by step construction is continued on page four.'

FRONT PAGE OF WORKING SHEET

The second and third pages of the working sheet are shown. The second page is divided into two columns. The left column is titled 'SOURCES OF MATERIAL' and contains sections for 'BOOKS—(List titles and pages of references?)' and 'MAGAZINES—(Give name, number and page?)'. The right column is titled 'VOCABULARY' and contains the instruction 'Sketch of the subject of the sermon address is in the column of words used. List here words which will help to express the thought of the sermon.' The third page is titled 'HOW TO USE THIS CHURCH' and contains four numbered instructions. A handwritten note across the page reads: 'These papers and magazine clippings are pasted on this page. When working sheet is folded they are enclosed and protected.'

2ND AND THIRD PAGES OF WORKING SHEET

The Index

There is a seven page index in the builder. Sermons are listed by subjects and indexed by number. Thus the first one in the builder will be number 1, the second, number two, etc. The minister will have at his finger tips complete information about all subjects under consideration for sermons.

Every item in this builder was selected for one purpose. The binder will last a life time. It is made of flexible kraft leather. No name or title appears on it, except the minister's own name if he desires it. There are three rings which hold the working sheets securely. The paper is punched so that all sheets lie flat, even when the working page is opened.

Price: Sermon Builder Complete, Binder, Index, and fifty-two working sheets—\$3.90, postpaid

If your name on the cover add fifty cents for imprint

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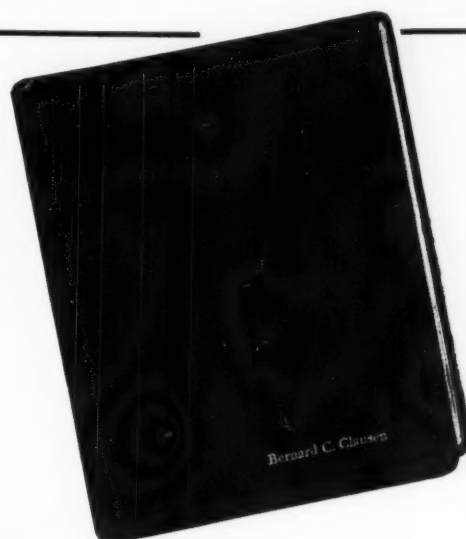
CHURCH WORLD PRESS, INC.

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- ☐ Enclosed find five cents in stamps. Please send me one sample four page working sheet and additional information regarding the sermon builder.

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